

REFORMED CHURCH MESSENGER

Good Reasons for a Family Altar

1. A family altar in your home will send you forth to your daily tasks with a cheerful heart, stronger for work, truer to duty, and more determined to glorify God.
2. A family altar in your home will bring you strength to meet discouragements, disappointments, and unexpected adversaries.
3. The family altar in your home will make you conscious throughout each day of the sustaining companionship of Christ.
4. A family altar in your home will sweeten your home life, resolve misunderstanding, and relieve friction.
5. A family altar in your home will largely determine the eternal salvation of your children.
6. A family altar in your home will assist the work of your pastor and stimulate the life of your Church.
7. A family altar in your home will be an example to other homes for a richer life of service and devotion to God.—Florida Baptist-Witness.



Trinity Church, Detroit, Mich., the Rev. Fredk. Wm. Bald, Pastor, showing the fine modern Community Building dedicated April 29



Market Street entrance of the new \$80,000 Church School Building of Trinity First Church, York, Pa., Dr. Samuel H. Stein, Pastor

I must Put my House in Order

I've been busy with ruffled lace curtains,

With cretonnes new and gay,
For my house must be put in order,
As I may be called away.

I must do for my dear little daughter
The best that I can each day
Towards keeping her sweet, and fine,
and brave,
When I shall be called away.

There are hosts of little, friendly deeds,
There are kindly words to say;
The time grows short, I must make it
count,
Before I am called away.

—Grace H. Poffenberger

PHILADELPHIA, MAY 10, 1928

A PUPIL-CENTERED VACATION SCHOOL PROGRAM

Alfred Nevin Sayres

(Continued from last week)

III. A Description of the Principle at Work in a Vacation School Program

The vacation school offers one of the best opportunities to employ this new principle. It affords a better opportunity than the Sunday sessions of the Church School because it has no hampering traditions to obstruct the free charting of a program on the pupil-centered basis. It is very difficult business to reconstruct the program of a Sunday School from a material-centered to a pupil-centered basis. If you doubt this statement, try it out. The vacation school has advantages over the weekday winter school in that much larger blocks of time are available and follow one another in uninterrupted sequence, even though they be limited to a relatively short term.

It goes without saying that the pupil-centered program assumes a thorough departmentalization of the pupils, with each grade working independently along appropriate lines. To this should be added, however, that such a program requires a large number of teachers and helpers in proportion to the number of pupils. A program that involves so much pupil-activity does not permit of regimentation of large groups into set plans of procedure, but requires division into small groupings with much individual attention. About ninety pupils were enrolled in our vacation school at Lansdale last summer and we used six teachers and as many helpers.

The program will naturally include such activities as instruction, worship, recreation and certain forms of service projects. These, however, do not constitute a pupil-centered program. The same sorts of activities may be found in a material-centered program. It is the character-aim that pervades all these activities—their relation to the pupil's experience, the democratic method of control and the adaptability to the interests and developments of the pupils that characterize the pupil-centered program.

Such were the characteristics of our vacation school program at St. John's, Lansdale, last summer, and I can do no better than to use it as a type to illustrate this description. Our school was planned and executed under the supervision of Dr. Charles Peters, of the Department of Experimentation and Research of our Publication and Sunday School Board, and he conducted four advance conferences of the teaching staff preparatory to the opening of the school. Only by virtue of his splendid tutelage were we able to get results so satisfactory along these new lines.

A very few facts about our organization will make intelligible what may be said later. We had three grades of pupils ranging in age from five to twelve years—Kindergarten, Primary, and Junior. Each grade had two teachers with helpers. We had 24 sessions of two and a half hours each, in addition to a closing session on the Sunday following the school term, in the nature of a demonstration service. No textbooks were used, save that a very free use was made of Miss Moody's book in the Kindergarten Department. One aim was common to all grades—to develop Christian character in our boys and girls.

A. Let me show first of all, how this aim is the determining factor in the set-up of the school program as a whole and of each daily program in particular. All our work, our play, our study and our worship activities were gathered about the single purpose of character-building. The results sought were ethical and spiritual.

This appears, for example, in the aims set down in the diary of one of the Primary teachers. The aims she recorded for

the first week were: to develop an attitude toward one another; to develop helpfulness in the home (helping mother); to develop a spirit of helpfulness and kindness toward older people. For the second week she projected the following aims: to create a desire to do things that will improve the room (meaning our schoolroom); to create an attitude of kindness toward strangers or guests in the home; to develop an attitude of politeness; to create a spirit of willingness to take turns. For the third week her aims were: to create a spirit of truthfulness in playing games; to help the children to be truthful with their parents; to bring about fair play or honest dealings with the teacher. Similar aims were pursued in the following weeks. It is evident from these declared purposes that lesson materials were nothing more than means, but that the formation of definite attitudes and right social relationships was the real end in view.

How these aims fashion the daily program may be seen from the following quotation from the same teacher's diary on the morning when her aim was to develop an attitude of helpfulness toward mother: "After reading the poem, 'Which Loved Best,' our conversation centered around mother. We had no trouble getting the children to tell how they could help mother. They gave about 25 different things they could do around the house for mother if they wanted to do them. The thing that was hard at first for them to see was to do things willingly. That was a new thought for many of them. Some always seem to get out of helping at home by saying they don't want to or by crying or pouting. Willingness was new to some, so we discussed it and decided that before the next morning we would do willingly something that mother asked to be done, and also try to do something that needed doing before mother had asked us to do it. I used the character story, 'Winter Is Coming,' which helped to bring out the thought of helping without being asked. One little boy thought about being paid for doing things and we had a lively discussion about taking money from mother for everything that we do for her. They came to the conclusion that they should not be paid, as mother paid with love and kindness. The children wanted to make something for mother, so it was decided that the girls should make towels, so that they could give a towel to mother and then use it to help her. The boys decided to make a little stand for hot dishes or for flower pots."

This ethical aim appears in a marked way in the very names adopted by the clubs organized by the Junior boys and girls. The girls called themselves the "Helping Hand Club," while the boys adopted the secret name, "B. B. L.," which secret was not divulged until the closing service of the school. Then it was revealed that the initials stood for the motto of the club, "Building a Better Lansdale." The note is sounded even more clearly in "God's Rules for a Happy Home," which the girls formulated and inscribed on posters: "Be cheerful; Be kind; Be generous; Be peaceful; Be helpful," and in the various rules of conduct which the boys adopted for themselves, a good example of which is the code of rules for the playground: A B. B. L. plays fair; a B. B. L. takes his turn; a B. B. L. is a good loser; a B. B. L. is a quiet winner; a B. B. L. plays to the end."

(To be continued next week)

ANNUITY BONDS ARE GOOD INVESTMENTS

Recently a man of very large interests, one who knows all about the science of investing money for safety and the largest returns, made the statement that he in-

tended to make large use of annuity bonds in the arrangements for his estate. If a man of this character finds in annuity bonds the best means for handling his funds, may there not be something worth considering for many persons in our Church whose means are not so large, and whose knowledge of investments may be not quite so good.

Annuity Bonds are safe. The various Boards and institutions of our Church offer such bonds. Under the terms of the annuity contract, one or two annuitants receive during the life of either or both a sure, safe, regular and dependable income of six per cent or more. Such bonds are offered in any amount, usually in the sum of five hundred dollars or multiples thereof. All of our Reformed Church Boards and institutions have assets and financial strength ample to insure the safety of the investment.

Annuity Bonds Are Worry-proof

A widow in our Church stated that her property was left to her in the form of houses for rent. Another has farms. The worries may readily be imagined. Crops fail. The roof leaks. New wallpaper is needed. The plumbing is stopped up. The buildings need painting. Taxes, water rent, fire insurance, repairs, deeds, titles—all must be looked after. Then, after all that worry a tenant moves and "skips" his rent. Other forms of investment may entail more or less worry or trouble. Nothing can be simpler than the prompt receipt of annuity checks.

Annuity Bonds Provide Larger Income

During the past week I was told that many of our people in a certain Classis are getting only three or four per cent on their investments. Annuity bonds would give those same persons practically twice as good an income with less worry and trouble and equal or greater safety.

Annuity Bonds Carry Out Your Intentions

Many persons die intestate. Certain notable instances might be cited of persons in our Church who confided to their friends their intentions of making in their wills provisions for certain benevolences. But many, many men and women put off the making of their wills. There seems to be a human prejudice in favor of everlasting youth and health as far as one's own life is concerned. Will your friends be stunned some day, perhaps tomorrow, to hear that you have died suddenly, without will, and that your good intentions are ashes? Make your will today! Good intentions may win one a certain amount of credit, but they will never accomplish the good work we wanted our money to do.

But even when a will is made there are delays and expenses, and even the possibility that the purpose of the will may be defeated. If you take an annuity bond, that part of your estate is thereby immediately settled without cost, without delay, and without contest or danger to your purpose.

Annuity Bonds in Catawba's Campaign

Annuity gifts will be accepted by Catawba College in the present campaign. Probably the very easiest way for a congregation to reach its quota is to find one or more persons who will be interested in an investment on this plan.

All departments of our Church work should receive more gifts and bequests in the future than they have in the past.

May God help those whom He has made His trustees to be trustworthy. May they be led of the Spirit to make provision, not only for the proper needs of dependents and loved ones, but also for the building up of the Kingdom of Him from whom all things have come and to whom all things belong.

—Elmer R. Hoke.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an Inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

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EDITORIAL

THE AFTERGLOW OF EASTER

The twenty-fourth chapter of Saint Luke's Gospel is a fragrant and fadeless blossom gathered and garnered from the tree of life. I love to ponder that little gathering of disciples after the revelation at Emmaus. There was no formality, there were no arguments and no creedal tests of faith; but there was a happy and victorious *sharing of experience*. There was something about that meeting deeply akin to the smile of Spring when the earth concludes that she has had enough of dark clouds and winter-withered things and sends forth her triumphant phalanxes of budding blossoms and of tender flowers. In that hour of sacred testimony the essential institution of Christianity came into being. The experience meeting of that little group was at once the sign of gratitude and the token of all future achievement.

The basis of religious authority among the first Christians was not an infallible institution. There was no Church. Nor was it an inerrant Book. The New Testament was not yet written. Nor was it some weighty creed or dogma. Creeds and dogmas did not exist. What was it? It was the sense and certainty of a Risen and Glorified Lord. It was the vision and experience of God in Jesus Christ. It was the testimony of personal experience. And in the afterglow of Easter, A. D. 1928, as in the afterglow of the first Easter, that experience must be the source of certainty and authority in religion.

After all, I cannot be expected to believe what Christ does not mean to me, and what He does not mean to me personally I have no right to preach to others. The all-important question which comes to every evangelical Christian is this: *What does Jesus Christ mean to me?* Is He a memory only, or is He a Living Reality? Does my experience verify my faith? Does Christ unveil to me the face and character of God, the meaning and purpose of life, and the radiant certainty of personal immortality?

Multitudes of honest Christians are walking the ways of life with weak and bewildered step because they have discovered every orthodox source of authority questioned, if not discredited, and the pathway of their faith paved with myriads of uncertainties. But, it need not be so. The angelic voice has never ceased to call, saying, "Come and see!" Along the common road and in the breaking of the loaf, the great dear Friend continues to manifest Himself to men. With the disciples and apostles, the mystics and the saints, *it is possible to make that personal and creative*

vision and experience ours today. The basis of certainty remains unclouded and unbroken. Studying and communing with Jesus, it is possible for us to see the Father. We cannot see all; but we can see enough. We cannot know perfectly; but we can know. We can see God the Father working out His designs of redemptive love here and hereafter—toiling up new Calvaries with a Cross that turns not back and coming forth through the ways of time in the power and glory of new resurrections. The vision may not be perfect, but it will be sufficient. It will give faith a certainty and send beams of glory through the gloom. Moreover, the vision and experience will grow with the passing of our years and will abide until the bright Angel of Release hangs his sickle at our cottage door.

—H. D. McK.

* * *

"PERFORM THE DOING OF IT"

This, of course, is bad grammar. St. Paul reminds those to whom he is writing that when he visited them earlier with a challenge that they contribute towards the support of the poor saints at Jerusalem, they had all "willed" to do the thing. The actual performance, however, lagged. So he writes: "Ye willed to do it. Now therefore perform the doing of it."

This is the situation of the Reformed Church with reference to her intentions for Catawba College. When all those men of the General Synod of Hickory saw the whole situation, the old and the new buildings, they "willed", as the regularly elected representatives of the whole Church, unanimously, to bring into existence in the Southland a new Catawba College which would be a credit to the Church and her strong arm for the advancement of the work of our Church in the South.

Now the Church is in the last few weeks of the effort to "perform the doing of it." Everyone throughout the Church professes a deep interest in Catawba College as an essential factor in the program of our Church. We of the Reformed Church have "willed to do it."

The word that comes to every minister and every member of the Reformed Church is: "Now, therefore, perform the doing of it."

—H.

* * *

STIGMA

Christian business men who have something to sell assuredly have a right to advertise their wares. It must

never be forgotten, however, that there are certain quite well-defined limits to the claims and comparisons which such advertisers may make. Apart from the decency and courtesy which ought to characterize all men who accept the general standards of business ethics, it is incumbent on those who represent the Church of Christ to be particularly careful in their efforts to avoid anything which may savor of the invidious and contemptuous. We are accustomed to remark that "comparisons are odious." This may not always be true, but it is a matter of fact that when a man "thinks of himself more highly than he ought to think," it is inevitable for him to have too low an opinion of others. The ability to do justice to others disappears in the degree that egotism exercises its sway over reason and judgment. Alas, how often the word of self-praise carries with it a censorious and uncharitable implication for other men!

As a concrete illustration one might well apply these principles to the advertising department of religious journals. It has been no easy thing in recent years to secure a creditable amount of advertising for the religious press. Apart from the city of Pittsburgh, Pa., where local business men patronize in most commendable fashion the religious journals published in their town, there are scarcely any cities in America today in which the value of Church papers for advertising purposes is recognized or any just measure of co-operation accorded by local business men. We have been living in hopes that an increasing number of forward-looking advertisers in other parts of our country would recognize the appeal which such a preferred class of readers, as the Church papers offer, should make to those who wish to dispose of worth while goods. It does not make it easier, however, for the average Church paper to make progress in securing advertising if one journal attacks the value of other kinds of Church advertising for its own advantage and to the detriment of its contemporaries.

For example, we noticed the other day some "selling talk" published by a religious journal which calls itself "undenominational, independent in its attitudes and policies—a journal of opinion, inquiry and world news from the Christian viewpoint." In seeking to point the way to itself as a market worth considering by advertisers, the representative of that journal is moved to say: "None of the usual stigma against 'religious journal' advertising applies here. This paper does not *have* to be taken. It is subscribed for only because people want this kind of a journal; it is re-subscribed for because readers insist that they re-want it. We know, by virtue of our kind of journal, that our readers are the cultured, progressive, alert men and women who are the natural leaders."

No explanation is given of what is meant by the "usual stigma" against advertising in religious journals. The inference is clear, however, that this "stigma" seems to consist in the supposed fact that other religious papers are taken only because they *have* to be, whereas in the case of the journal which thus advertises itself as in a class apart, the readers "take it because they want it." In the case of other Church papers, the readers are thus represented as "poor fish" who have been dragooned into subscribing for a paper they do not really want, but who take it because their pastor or somebody else expects them to do so, and they allow themselves to be forced into line. Of course, we have no means of knowing how large a percentage of the readers of our religious journals can, by any stretch of the imagination, be thus classified. We venture the conjecture that the percentage is surprisingly small. The majority of folks today do not allow themselves to be forced to take a paper which they do not care for. Denominational loyalty, it is true, exercises some influence. It may be true, also, that some folks subscribe for a certain journal with a big reputation, not because they really want it, but because they want to be numbered among those who are regarded as forward-looking and up-to-date, and it is considered quite the thing to keep their names on certain subscription lists. But, it will

hardly pay the journal which makes the claim above noted, or any other in the long run, to endeavor to secure either advertisers or readers in any way which seems to reflect upon the character of the constituency of contemporary publications. Certainly it is most ungracious for leaders of Christian thought to pass on the implication that there is good ground for attaching a "stigma" of any sort to the religious journals of our time, or to their value as a medium for the best sort of advertisements.

It is wise, occasionally, to recall our Lord's story of the Pharisee who stood up and prayed by himself as follows: "I thank thee, O God, that I am not like the rest of men."

* * *

FIGHTING ROMISH PRACTICES

It was reported some time ago that leading laymen of the Protestant Episcopal Church in the United States have organized a revolt against permitting hereafter what they call "Roman Catholic practices" in their communion. This Evangelical or Liberal group, composed of representative citizens from all parts of the country, seeks to point out the perils of practices by the Anglo-Catholic group, and a petition has been sent to the House of Bishops and the House of Clerical and Lay Deputies, asking that at the Triennial General Conference in Washington, D. C., next October, steps be taken so that Protestant Episcopal Churches can no longer have mass, reservation and adoration of the sacrament, prayers to the Virgin Mary, invocation of saints, worship of images and relics, auricular confession, the practice of penance, use of the Rosary, holy water and other "ceremonies peculiar to the Church of Rome." It is stated that this petition has been sent to every vestryman throughout the denomination and also to other active laymen and women communicants, and the number of signatures will doubtless be large.

Judge Marsilliot of Memphis, Tenn., speaking of this important and drastic memorial, says that the signers are profoundly aroused by the organized and sectarian activities of the High Church party, and are deeply grieved because of "the Anglo-Catholic defiance of the laws of the Church and the introduction by them of Roman teachings and practices." It is felt that the majority of the laity are being deprived of their constitutional rights by certain bishops and clergy, and he says that, if a split comes, "it will not be the Evangelicals who will go out, or will be forced out, unless through the accident of a political conspiracy which will deprive them of their constitutional rights." It will be remembered that in 1873 there was a split at a General Conference, when a number of the Evangelicals seceded and founded the Reformed Episcopal Church of the United States.

The Episcopal Recorder, organ of the Reformed Episcopal Church, wonders whether even now it is not too late to secure the reforms for which these laymen are contending and save the old-time character of the Church, instead of "permitting it to be dominated by a group of well-organized sacerdotalists who are determined to Romanize the Church, stopping short only of adherence to the Papacy." *The Recorder* says that if proof were needed that this petition of the long-suffering laity is warranted, one need only read the account of the proceedings of the Anglo-Catholic Conference in Milwaukee, in October, 1926. It then describes pictures taken from photographs at that Conference, representing nine Protestant Episcopal Bishops surrounded by lesser clergy. These Bishops are arrayed in gorgeous vestments, not distinguishable from those of Roman Bishops, which is "more than evidence of pride and vanity—it is a symbol of those Roman Catholic doctrines cast out by the Church at the Reformation and now expressly forbidden by its laws of faith." *The Recorder* adds: "These Bishops are surely aware that they are breaking the law, destroying the present faith of the Church, and giving the lie to their ordination and consecration vows. The second picture is really funny; it shows some of the clergy kissing the ring of Bishop Murray, the Presiding Bishop. This is another 'piece of evi-

dence,' among many, which proves that the Protestant Episcopal Church is losing its democratic and American character, its freedom and simplicity of spirit, and is becoming mediaeval."

All in all, Protestants must view this struggle with considerable interest and solicitude, and the action taken at the October meeting of this great Church will be of no little significance.

* * *

A SIGNIFICANT PILGRIMAGE

Without doubt William Hale Thompson, of Chicago, would be much disturbed if he should learn that the British, in large numbers, are to invade this country early in June, and it is to be hoped that his attention will not be called to the fact! It is reliably reported that they have chartered an ocean liner, and that 1,200 of them will land in Boston Monday morning, June 11th, and sail away from New York, Saturday, June 16th. However, when it is learned that these people are all Congregationalists, of the same type as those original Pilgrims who arrived at Plymouth 307 years ago last December, and that they are coming on a peaceful mission, to strengthen the ties that bind good and loyal Americans to their kin in the Fatherland, even the erratic and blatant Thompson need not lose any sleep on account of the invasion!

The plan is to spend a couple of days in Boston, which is generally understood to be the Congregational "Mecca," being feasted and seeing the sights; then a day at Plymouth where the other Pilgrims landed under such different circumstances so long ago, and where the later Pilgrims will take charge of the program, reconsecrating themselves to the ideals of that earlier company; and then a couple of days in New York, where they will again be feted and feasted, and then sail away home. It is indeed a significant pilgrimage, and it is to be hoped that a similar pilgrimage to England may be made from this country in the near future.

However, does it not seem that such a hurried visit can afford only a very imperfect idea of this great country to our friends from the other side of the water? They ought to visit the City of Brotherly Love, and our beautiful capitol of Washington, and Chicago, and St. Louis, and the Twin cities of the North, and Wichita—the "*Aviation capitol of America!*" And then what conception can these Pilgrims form of the extent of our country by a journey from Boston to New York? It can be made in half a day, or by flying plane in a couple of hours! They should come out to Kansas where they can journey all day on a fast train and not get out of the State, or Texas, that is big enough to contain several Englands and then show some waste land.

But we are glad that they are coming and hope they will enjoy every moment of the five days they are here, and we hope that a like pilgrimage may sail from our shores to England on a like mission of friendliness and good will. Such pilgrimages will be vastly better than battleships for solving the perplexities of international affairs. They make for the right kind of "preparedness"—preparedness for friendship and peace. —G. S. R.

* * *

DOESN'T IT MATTER?

In spurning the offer of a Vice-Presidential nomination on a proposed third party ticket, the Hon. Josephus Daniels informs the world that he expects to support the nominees of the Houston Convention, no matter who they may be, evidently on the platform that the worst Democrat is an improvement on the best Republican. There are many partisans of this sort on both sides. Alas and alack! Mr. Daniels anticipates, he says, that the Convention "will declare without equivocation for the sacred enforcement of Prohibition and all other laws," and he has persuaded himself to believe that any man who will be nominated will not be "as indifferent and as inefficient in enforcement as Mellon has been," under the last two Administrations.

It is becoming more and more evident that partisans are

seeking to persuade themselves that it will make little or no difference, in the matter of Prohibition, whether a Wet or a Dry sits in the White House. This is simply not in accordance with the facts. Newspapers in all sections of the country are already hailing the results of the California primary as "a distinctly wet victory," the dry candidate proving to be a poor third. They are saying that "one State after another is taking a slap at the slowly weakening legend of dry supremacy." Those who do not realize that the victory of the wets would be quite universally regarded as a death blow to Prohibition certainly appear to be living in a fool's paradise.

One of the most ominous and sinister features of the situation is the new move of what is called the "National Constitutional Liberty League for the Repeal of the Eighteenth Amendment," which held a conference May 8 to discuss ways and means to apply for re-argument and rehearing on the original Prohibition cases before the United States Supreme Court. It is no real secret that it is the fond hope of these enemies of Prohibition to have in the White House a President who will appoint new members of the Supreme Court who are "right"—from their standpoint. Let those in favor of the Eighteenth Amendment and the Volstead law not permit themselves to be deluded with regard to the serious possibilities involved in thus "packing" our highest court.

Certainly we should not lose sight of the force of this frank and courageous statement made by *The Herald of Gospel Liberty*: "Every voter imagines himself to be an independent American citizen who thinks for himself and votes according to the dictates of his own conscience—until election day draws near, and then he finds himself voting for his own party and backing the man the politicians have picked out to win. Of course, the voters do not think that they are being hog-tied to their party and to their politicians, for that is part of the game to keep them from thinking so. Their political leaders are shrewd enough to see to that, and to conjure up all sorts of plausible excuses to pull the wool over the eyes of all Christian voters, and persuade them to cast their votes as they want them to do. All of which might have no part or place in a religious periodical were it not that politics have to do with some of the most profound things of the Kingdom of God, and some of the most dastardly and diabolical works of the devil are possible only because they have political protection or foundation. . . . A few months ago it was thought preposterous to believe that Christian voters would have to stand as wet a man as Governor Smith of New York nominated for the Presidency, but since then the insensate desire 'to have our party win' has caused a gradual letting down of this indignant hostility to his wetness, as *the political party canker has eaten further and further into their souls*. It is simply incredible how calmly and even enthusiastically such Christians are being induced to swallow the man of whom Mr. Walter Lippman, chief editorial writer of perhaps the wettest paper in America, *The New York World*, has declared that Mr. Smith's wetness is "the one unmistakable national cause with which he is clearly identified." His record on the subject has been, and is, irremediably bad, and yet the Christian men and women of his party are slowly yielding their obeisance and becoming his supporters. Why? Not because they want such a man, but because they are determined to beat the opposite nominee, however good or bad may be the man it takes to do it. Of this determination to win at any cost another wet paper, *The New York Times*, said last week: "On no other theory can be explained the eagerness in dry States to come to the support of a candidate whom they believe to be wet, yet who they think has the best chance, if nominated, of being elected President. A strong desire to win may be a good thing in a political party, or it may be a bad thing. If it implies a willingness to sacrifice vital principles, if it signifies false pretenses, carrying water on both shoulders, and double-dealing with the people, it is to be condemned."

The Herald of Gospel Liberty closes its brilliant edi-

torial on this subject by citing the fact that "there is no dry Protestant Church or organ in the United States that is not against Smith's election," and it believes that any party that refuses to take cognizance of such opposition cannot fail to suffer disaster in the long run. It is evident that the time has come for plain speaking as well as for clear thinking. There may be good reasons for the nomination of a Wet for the Presidency, but it is simply foolish to say or think that it would not imperil the Prohibition cause.

* * *

The Parables of Sated the Sage

THE PARABLE OF SAINT ANTHONY AND THE WOLF-GOD

I am sailing on the Nile, now, for quite a little while, daily basking in the smile of the festive Crocodile. And I came unto Assiut, which is the ancient Lycopolis, where they worshiped Anubis, the Wolf-god. And I visited the Great Cave where they buried the Mummies of the Sacred Wolf. And within the Cave I beheld inscriptions upon Stone that showed how Christian folk had used the Cave as a place of Worship and of Burial and of Habitation. And I sate me down in the mouth of the Cave and I read in my Guidebook that Saint Anthony dwelt there, and that he suffered his temptations in a Cave at Lycopolis, and I felt sure that it was the Same Cave. And I had not remembered that Saint Anthony had dwelt there.

And I meditated much in the silence of the Cave, and

I said, Far be it from me to speak otherwise than in terms of Veneration for any Noble Soul who for the sake of Purity of heart doth renounce the world. Between the Wolf-god, ravening and growling, and manifesting his Cruel Nature without Conscience, and Anthony, eating his one meal of Herbs a day after the sun went down, and shedding Tears over the sad Necessity that Immortal Souls had to live on such things, the odds are in favor of Anthony. An age that seeketh Ease and Luxury and which Inviteth Temptation from Every Flaming Billboard may well speak reverently of such as he. And yet I am not altogether sure that Saint Anthony's method was an Unqualified Success. For while I have little sympathy with those who say, The Wolf is in our Nature, therefore let us be natural, and who thereupon live as the Beasts that perish, neither have I much confidence in the success of those who seek to fly away from Nature. And I remembered that the dear Lord Christ prayed not that his disciples should be taken out of the world, but that they be triumphant over evil and should overcome the world. And I think His was the Better Way.

And as I meditated in the cave of the Wolf-god and of Saint Anthony, thus the Story and the Moral came unto me:

The Sacred Wolf at Lycopolis dwelt; Anubis was his name. From many a sheep he tore the pelt and played his little game. And thither to a Cave that Smelt, Saint Anthony he came, for the guilt of the sinful world he felt, and the burn of Passion's Flame. In contrite tears his heart did melt for a life that he thought was shame. In the dust of the Wolf-god's cave he knelt until the world he overcame. Though he lashed his soul with many a welt he was tempted just the same.

If I Had Only One Year To Live

WILLIAM F. KOSMAN

If I had only one year to live, I certainly would not live it in sack-cloth and ashes. To be sure, there is much in the years that lie behind me for which I am exceedingly sorry, but I am inclined to think that bemoaning this fact would profit me nothing. Like Lyman Abbott, "I recall past errors, follies and faults in order that I may learn their lesson and avoid their repetition. Then I forget them. The prophet tells me that my Father buries my sins in the depths of the sea. I have no disposition to fish them up again and take an inventory. I gladly dismiss from my memory what He remembers against me no more forever. Thus my religion is to me not a servitude but an emancipation; not a self-torment because of past sins, but a divinely given joy because of present forgiveness," and if I had only one year to live, I would spend it otherwise than in inflicting upon myself the torture of remorse.

Nor would I spend it in trying to accumulate a fortune to leave behind. I confess it would be hard for me not to do so. There are those who are dear to me and, like every sensible man, I want to make provision for their comfort when I am no longer with them; and it is probable, if I could manage somehow to pay the premium, that I would apply for more life insurance. But I certainly would not resign from the ministry and become a boot-legger in order to make it possible for them to live in style on the avenue. I doubt whether that would be good for them. I have lived long enough to know that however much store the world sets by money and the things that money can buy—which is about everything—and however hard it is to get along without a good supply of it, there is a better heritage to leave to one's family and it is this better heritage that I crave for mine. I have an idea that in the illuminating experience of those last hours as one consciously faces death the question of how much money one has accumulated to leave behind will seem of relatively little importance.

Moreover, if I had only one year to live, I would not spend it in what many call "doing good." I mean I would

not rush about feverishly trying to reform everybody. I know that I could not make much impression at that sort of job in a year's time and I am not so sure, anyhow, that that is the way one ought to spend one's years, few or many as they may be.

Some years ago Charles M. Sheldon wrote a book entitled, "Robert Hardy's Seven Days." Robert Hardy dreamed he had only seven days to live. The book describes his life during those seven days. While I do not remember the details of the story, I recall that the hero set about in great earnestness to reform the city in which he lived. Gathering his fellow citizens about him, he marshalled them in great crusades against civic wrong and on behalf of civic righteousness and, if I mistake not, became mayor of the city. Now, I cannot help questioning the effectiveness of this method of turning to good account the last days one has to live; and if I had only one year to live, I would not adopt it. I have come to believe that this feverish sort of effort on behalf of righteousness seldom produces permanent change, and if Dr. Sheldon's story were a true one, I dare say that soon after Robert Hardy's death everything in that city would have been moving along much in the same way as before.

No—I should go about it in another way. If I had only one year to live, *I would make it my first concern to endeavor to enrich my own personal life just as much as I possibly could*—not, indeed, that I might be sure of going to heaven when the end came (I doubt not that many things matter much more than my going to heaven when I die), but in order that my life might count to the full for the things I believe in. I would take as my platform the Master's great declaration, "For their sakes I sanctify myself."

To begin with, and with this end in view, I would *take time to think*—to meditate upon the great themes of life and death, to evaluate human experience in the light of eternity, to sense God's presence and feel the sweep of His purpose. I cannot say that I would go to Church

more often, being a preacher and already having quite a good record to my credit along this line, but I certainly would pray more often. *I would think less of myself, more of others and most of God.* I would be less concerned about being successful, and more about being right. I am sure I would worry less—indeed, I would not worry at all. I have learned to know that if one wants to be at his best and do his best work, worry is the luxury one can least afford. Nothing so quickly dries up the springs of creative effort. I would try to be scrupulously honest, tolerating no deceit in myself and rebuking it in others. And, if there is one way more than any other in which I would be likely to prove myself rather a nuisance, I am inclined to think it would be in insisting upon exposing so far as I could the shams, deceits and self-delusions so popular in our day.

But I should be very tolerant with those who hold opinions and convictions differing from mine. Realizing that truth has many sides, I would always be willing to concede to others the right to their point of view. Indeed, I am inclined to think that my most prominent characteristic would be that of *tolerance*. Whether a man were white or black, American or foreign, millionaire or day laborer, would make no difference in my attitude to his personality and in my estimate of his character. Were he Democrat or Republican, Socialist or Bolshevik, Fundamentalist or Modernist, Catholic or Protestant, and sincere in his opinions, I think, even though I might differ with him, *I could still be friendly with him and call him brother.* I would be alert to see and praise the good in others, slow to disparage and condemn. If I heard a dirty tale about some one, I would forget it. If I saw a man discredited by his fellows putting up a brave fight with circumstances and paying allegiance to the truth at the cost of pain to himself, I would give him my support. I would be slow to take offence and, though God knows it would be hard, *I would try to love my enemies and overcome evil with good.* I would train myself to rejoice in the success of him who succeeds where I have failed and to give credit to him who can do my work better than I. It may be that

"Others shall sing the song,
Others shall right the wrong,
Finish what I begin
And all I fail to win.

But—

What matter, I or they,
Mine or another's way,
So the right word be said
And life the sweeter made."

And were I a minister or not, in every possible way I would want to enlarge my ministry. By tongue and pen, by word and act I would strive to help men to see into the heart of reality and to know the truth that will make them free. From the housetop of every opportunity I would proclaim the good news that "we live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial." By every method at my disposal I would teach men that to have a worthy task and to give oneself to the doing of it is to be wise with the wisdom of the ages; that the approval of one's best self means more than the most fulsome of eulogies; that what we think of others means most and what they think of us nothing at all, and that the enmity of an unfriendly spirit never really touches us unless it finds a like spirit in us. I would do all I could to help to make it clear to my fellows that *to live is to grow*, and that to grow is to learn to do one's work with ever greater confidence and more ease; to bear more bravely each day the slings and arrows of circumstances and to be less and less at the mercy of passion and prejudice and more and more amenable to reason and intelligence. I would try to assist men to discover, each for himself, that the fruit of life is not happiness but experience; that insight is better than hope; that "to travel hopefully is better than to arrive and the true success is to learn." Above all, I would do my best to have men understand that even though all the glory and wealth and power of the world were concentrated into one single, gorgeous jewel and that jewel were theirs to have and to hold forever, *still would they be poor if they had not God!*

Finally, if I had only one year to live, I *would give way to no fear of death.* Rather would I look forward to it as to the coming of a great peace—that peace which the world cannot give. I would anticipate it as the sinking to sleep in the everlasting arms of the Eternal Spirit whom I have learned to trust as my Father. I would herald its approach as the dawning of the morn—the welcome summons to life's beautiful adventure. For, like Lyman Abbott, "I look forward to the Great Adventure with awe, but not with apprehension. I enjoy my work, my home, my friends, my life. I shall be sorry to part with them. But all my life I have stood in the bow looking forward with hopeful anticipation to the life before me. When the time comes for my embarkation and the ropes are cast off and I put out to sea, I think I shall still be standing in the bow and still looking forward with eager curiosity and glad hopefulness to the new world to which the unknown voyage will bring me."

Uruguay Overcomes the Revolution Habit

JOHN R. SCOTFORD

Our newspapers regard South America as the land of revolutions. When a correspondent cabled home some news of the Y. M. C. A., his press association replied with the query, "How about the last revolution?" The North American news in South American papers is largely scandal; the South American news in North American papers is largely concerned with revolutions.

Two observations may well be made concerning South American revolutions. Many of them do not deserve a name. Some might be better described as organized political rallies. Others are an informal but bloodless method of turning one administration out and putting another in. Few revolutions rise to the dignity of real civil wars. There is also much weight to the words of a South American educator, "You would fight too if you had our provocation." In the past South American office holders have considered it foolish to

surrender the control of the government unless compelled to. In 1812 surprise was expressed that Mr. Taft should voluntarily turn over his office to Mr. Wilson. Most South American presidents in the past have gone on the principle of "Keep what you have as long as you can." In the absence of honest elections, the only effective way of ending an administration was through some form of force.

Uruguay is the smallest of the South American republics, but in many ways the most advanced politically. She is a buffer state between Argentina and Brazil, and her past history has been as bloody as that of any republic on the continent. This very fact has led her to face the problem of overcoming the revolution habit. It is now thirty years since power changed hands by force of arms, twenty-four years since there has been a revolt entailing any considerable bloodshed, and sixteen since the last attempt to stage a so-called "rev-

olution." Even more significant is the expectation that at the next general election some three years hence the control of the government will pass from one party to the other in a peaceable and orderly manner.

How has this change been wrought? To a degree unusual even in South America, Uruguay has specialized in politics. The chief interests of life are said to be politics, football, and love—in the order named. Uruguay has had a great leader in Jose Battle y Ordonez, a man who might have made himself dictator upon several occasions, but who preferred to use his influence to further constitutional progress.

For generations two parties have contended for the supremacy in Uruguay—the Colorados, or reds, and the Blancos, or whites. For the last thirty years the Colorados have been in power, but this tenure of office has only been possible through the furtherance of much progres-

sive legislation. In Uruguay both parties compete for the adjective "progressive."

Advanced political ideas were incorporated in the new constitution adopted in 1918. It was hoped to do away with the power of the presidency entirely, and to place the country under a commission form of government such as the republic of Switzerland and many American cities enjoy. This attempt failed, resulting in a compromise. The president is retained, and is responsible for the conduct of foreign affairs, the army, and the police. However, his powers are so limited that he has little chance to make himself dictator.

The major responsibilities of government are vested in the "Consejo Administrativo", or council of state of seven members, four of one party, and three of the other. This body meets daily for the conduct of business. Its bi-partisan organization tends to fix the loyalty of the army and of the public employees upon the government rather than upon the president or the party in power. In addition to the consejo there is the usual legislative body. This form of organization is cumbersome and not especially efficient, but it serves as an effective means of stabilizing the government.

In connection with the adoption of this constitution the secret ballot was introduced. Uruguay claims to have as honest elections as any country in the world. As a result of this change the number of voters increased from 2,000 to 250,000 almost over night. In the last presidential election 300,000 votes were cast, the successful candidate having a margin of only 2,000 votes. At present the president and half of the house of deputies are colored, with the blancos in control of the rest of the government. Such a division of power would be impossible in most South American countries. The wholesome effect of a close race between two parties of approximately the same size can hardly be exaggerated.

Along with these constitutional changes have come two other remarkable developments. Uruguay, in the words of an American diplomat, "has clipped the wings of the American eagle" by adopting a gold dollar worth three cents more

than our own! Although this situation is somewhat hard on our pride, we cannot but admire a small republic with such a thoroughly good currency—especially after being in Brazil, where it takes one thousand reis to make twelve American cents!

The second remarkable feature of Uruguay is its social legislation. In order to maintain itself in power, the Colorado party needed the votes of the working people of Montevideo, and it has sought this support through a number of unusual measures, such as a workman's compensation law for industrial accidents, an eight hour day, one day's rest in seven,

A PROMISE

My neighbor has some pigeons—
Blue-gray, and brown and white,
All day they roam where'er they
will,
But they fly back HOME at night!

The hosts of kindly, thoughtful
deeds,
That you feel drawn to do
May spread afar upon the land—
But they'll come back to you!

—Grace H. Poffenberger.

and old age pensions. While not perfectly enforced, these provisions have greatly improved the conditions of work in the country—although wages are still exceedingly low.

The religious consequences of these developments have been curious. The energies which in many countries have gone into religion in Uruguay have been diverted to politics. Much of the political reform has had an anti-religious slant. One of the chief newspapers refuses to print the name of Christ, referring to the Y. M. C. A. as the "Association C. de Jovenes." Christmas is officially known as the "Day of the Family" and Holy Week is given the curious title of "Touring Week."

As a result of the plebiscite at the time

of the adoption of the new constitution the Roman Church was dis-established. This meant that the salaries of the bishops would no longer be paid from public funds. The Catholic Church immediately took a lesson from the Y. M. C. A. and staged a campaign for endowing the bishops, which resulted in the speedy raising of a million dollars, placing them in a much stronger financial position than that which they had previously occupied. The Church has really responded in a remarkable way to political opposition and Protestant competition. Public lectures on a wide range of topics are offered by the Church. Baptisms and marriages are conducted without charge when people are not in a position to pay. Even in the cathedral the collection is passed in a peculiarly gingerly fashion. One must almost hold up one's hand before having the privilege of making a contribution. As one Protestant leader has put it, "There is something stirring in the Catholic Church."

The greatest obstacle to Protestant work in Uruguay is the indifference of the people. Religion is simply not a live issue. This appears to be due to the lack of any strong religious tradition of any sort in the country, the pre-occupation with material things, and the counter attraction of politics. Protestant leaders say that a good fight would be preferable to the present calm. Yet evangelical institutions touch the life of the capitol at least in a number of wholesome ways. The Evangelical Girls' School is supported by the "best families", the Christian associations have much influence, and a unique bit of social work is being carried on among the less favored workers. A Uruguayan teacher who has been in evangelical work for a lifetime expresses doubt as to the present efficacy of the evangelistic method, but is hopeful of the fashion in which the Protestant young people are applying religion to life. The pastor of the chief evangelical Church of Montevideo is of the opinion that the Protestant movement will lead to something greater than itself. He feels that he is preparing the way for a new religious movement, but that he cannot foretell what form that movement will take.

"Que Sais-Je?"

(A revealing self-examination by one about to graduate from a Theological Seminary.)

Translated into English, this French query means, "What do I know?" In a few days Commencement activities shall stir the life of our institution. In a few days 13 young men shall leave their Alma Mater and enter into the active work of the Christian ministry. After a number of years in school, and on the eve on entering into the active work of their chosen profession, what is the most important question in the minds of these fledglings of the clergy. I can speak only for myself, and the question that is foremost in my mind is vividly portrayed for me in these words, "Que sais-je?"

"What do I know?" It seems to me that this is a very appropriate question for a man to ask himself after having spent seven years in educational institutions in preparation, and who now is about ready to enter into the active sphere of his chosen life work. Now, there are a number of things that a young man should know and understand before he enters into the ranks of the clergy and the service of the Church. There are philosophies to comprehend, theological systems to study, practical problems to foresee and to solve, preaching methods to be developed, and historical events and tendencies to be fol-

lowed and interpreted to our generation. But is this all? Shall I judge my fitness for entrance into my profession by such standards alone? True enough, such educational training is necessary in order to develop well-rounded leaders and capable ministers. However, something else is needed, and the one thing that is still needed is a matter not so much of the mind as of the heart.

"What do I know?" Perhaps at the conclusion of my academic life I may be able to comprehend all philosophies; I may be able to follow all theological systems to a sound conclusion, and I may even be able to produce one of my own; I may be able to foresee and solve satisfactorily all practical problems; I may be able to preach sermons that shall find space in print and press, and favor before men; I may be a genius in interpreting historical events and tendencies to the men of my generation and age; yes, I may be able to do all these things and still be considered a failure and unfit for the high calling to which I am called.

Can a man do all these things, know all these things, and still be termed unworthy for the service of the Church and the ranks of the clergy? Unless I know Love,

know it as the expression of a loving, personal and purposeful God, then I am not fitted for the ministry of Christ Jesus. Unless my academic career has become pervaded with the radiance of Love, unless the knowledge my school years have developed in me is interwoven with the golden strands of Love, then I am a failure and have no place in the service of the Master.

Has not the Apostle Paul told us that, "I may speak with the tongues of men and of angels, but if I have no love, I am a noisy gong or a clanging cymbal; I may prophesy, fathom all mysteries and secret lore, I may have such absolute faith that I can move hills from their place, but if I have no love, I count for nothing. I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it. Love is very patient, very kind. Love knows no jealousy; love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful; love is never glad when others go wrong, love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient. Love never disappears. As for prophesying, it

will be superseded; as for 'tongues,' they will cease. For we only know bit by bit, and we only prophesy bit by bit; but when the perfect comes, the imperfect shall be superseded. When I was a child, I talked like a child, I thought like a child, I argued like a child; now that I am a man, I am done with childish ways. At present we only see the baffling reflections in a mirror, but then it shall be face to face; at present I am learning bit by bit, but then I shall understand, as all along I

have myself been understood. Thus 'faith and hope and love last on, these three,' but the greatest of all is love."

"Que sais-je?" Unless I know Love as it is pictured in the thirteenth chapter of first Corinthians, my education for the high calling of the ministry is still incomplete. Am I able to be patient, kind, unselfish, eager to believe the best, not glad when others go wrong, hopeful and constant? Do I know Love in this light? Do I know that in such a Love I am able to

see the loving purpose of God as He revealed it in the person of Jesus Christ? If I can answer these questions to the satisfaction of my heart and mind, then indeed I am able in my small human way to serve in the ministry of the Master. If I truly comprehend and understand the meaning of Love I shall not fail, for to know Love is to know God, because God is Love.

—A. J. K.

My Faith and My Hope

A. E. TRUXAL, D. D.

What Is the Bible?

It may seem strange to some readers of the "Messenger" that such a question as this should be asked. It is supposed that only one answer can be given. The Bible is the Word of God. For many years that answer was given, and by many persons it is the answer given today. And there is a sense in which all Christians can accept that statement, but it needs explanation. There are those who hold that every word and sentence in the Bible from cover to cover is the Word of God; that every thought and idea in it comes from God. Some such view Protestants from the beginning were inclined to hold. The Roman Church claimed the Church to be infallible in its teaching. The Reformers rejected that doctrine, but claimed the Bible to be infallible in its teaching. Everything in it must be true, for it is the Word of God. Catholics and Protestants were both wrong. The Roman Church taught in the past, and teaches some things today which we know and are sure are not the Word of God. And there are some things in the Bible which we know and are sure are not the Word of God. The Church is not infallible, and the Bible is not infallible. God alone is infallible; and His truth is infallible. The Church is not God, and the Bible is not God. The world is not God. But the truth of God, whether revealed through the Bible or through the Church or through the world is infallible and will abide.

The idea that everything in the Bible is the Word of God just because it is in the Bible has been fruitful in evil results. That conception caused the hundred and

more denominations and sects to spring into existence in the Protestant Church. All events and transactions and statements are alike the Word of God. One group of believers selects one thing as essential and builds on that; another group selects something else and organizes on that. Thus they go on dividing and subdividing, contradicting and opposing one another. Is the Word of God such a hodge-podge of contradictions? Or is it so concealed in the Scriptures that no one can grasp it with any degree of certainty? There evidently is something wrong with a conception of the Bible that opens the way for such a confusion of results. Romanists have all along predicted that this divisive tendency would culminate in the entire disintegration of Protestantism. And it has at times seemed as though the prediction would come true. But a unifying sentiment is beginning to prevail. There is a manifest tendency on all sides on the part of the different Churches to come together in one form or another and to unite their forces in the proclamation of the Gospel and the enhancement of God's Kingdom of truth and righteousness upon the earth. However, much progress will not be made in this direction as long as Christian people conceive the Bible to be the Word of God in every part and parcel and regard all statements and teaching as of equal value.

The theory that everything in the Bible is the Word of God has compelled the Church to oppose acquired knowledge of the world. According to the teaching of the Bible the earth is a flat body with

four corners; it is the center of the world, the largest body, around which the sun revolves every twenty-four hours. It rests upon a large sea. When the astronomers and geologists discovered the earth to be a round body revolving around the sun the representatives of the Church opposed their teaching because it contradicted the representations of the Bible. Catholics and the Reformers united in condemning Copernicus and Galileo for their teaching. Galileo was compelled to retract in order to avoid persecution though he knew that he taught the truth. It was the false conception of the Bible that led the Church into error. In numerous other instances representatives of the Church were caused to fall into similar mistakes. It is this conception of the Bible that causes the bitter opposition at the present time to the doctrine of evolution. There is a conception of the Bible by which the truth in it and the truth in evolution can be reconciled. According to this view the Word of God is found in the spirit rather than in the letter of the Scriptures. "The letter killeth, the spirit giveth life." The truth in the Bible and the truth in the world agree with each other. They must do so, for both came from God. When there is any disagreement in any teaching it is quite evident that either the truth of the Bible or the truth of the world or both have not been properly appreciated. Correctly understood, there can be no contradiction between the two. A first essential is to have a proper conception of the true nature of the Bible.

(To be continued next week)

"Changing Country Life"

RALPH S. ADAMS

Changes in Rural Life

Life is changing day by day before our very eyes. Your community and your home are not the same as they were a year ago. These changes can be recognized in all rural life, a number of which are described here.

1. In Agriculture

Farming has changed from the pioneer farm of our early forefathers when they raised and made everything they needed right on the farm and in the farm home, to a highly commercialized industry in which the farmer's greatest problem is that of marketing his perishable products in a very complex world market. In the beginning of life in America, farming was the only industry, and it was the place of the American home, too. But soon the inventions of steam, steel and electricity made it possible to manufacture clothing, furniture, farm and home utensils and tools, farm machinery and many other necessities of life so that many of the tasks of the American farm and home were taken over by shops and factories in

the growing towns and cities. These people had to be fed, so the farmers had to raise more than they needed for their own use. The time spent in making the things needed in the home and on the farm was then used for raising larger crops to be sent to the cities for feeding the people who were engaged in industry, trade and business. The farmers used the money from the sale of these farm products to buy from the city tradespeople the things made in the shops and factories. As years went by, the crops increased, the factories made many more things and the farm people wanted more of them to make their hard life on the farm more pleasant. With the coming of modern methods of farming and farm machinery it was possible to do the work on the farm with less help so that soon some of the sons and daughters of the farm drifted to the city to work in the shops and factories. This drift to the city has become so serious in some sections that only the old folks remain on the farm, with no prospect of having any of the children relieve them in their old

age, or of turning over the farm to the children when they can no longer carry on. This is one of the serious problems of agriculture and country life.

2. In Transportation and Communication

What a difference there is in country life because of the changes in the methods and speed of transportation and communication! In the early days travel was by foot or on horseback. Fortunate were those who lived along a body of water by which they could travel from one isolated neighborhood or town to another. The greatest problem of the farm for many years was this condition of isolation. There were no roads nor railroads, no telephones, mail routes, newspapers nor radios. They were shut off from the rest of the world for months at a time. Their only contact was with a few isolated farm families within walking or riding distance from their own home. It is hard for us to appreciate this condition as we speed through the country today in high-powered cars over concrete roads. What would you do with yourself today if you didn't

see other people outside of your own family and a few neighbors year after year? Nor was it easy for our forefathers to live through it. But after awhile trails were broken, roads were built, the steam engine invented, electric power supplied,

the motor car developed, telephone and radio invented, and the isolation of country life was greatly reduced. This has all happened within the last 100 years, most of it within the last generation. These changes affected not only farming

itself, but business, education, recreation, the Church and all other interests of the rural community. And the changes are still going on.

(Continued next week)

Catawba—A College With a Future

BY CATHERINE A. MILLER

You cannot read the Catawba College catalogue without feeling interested, but it seemed to me when I drove away from Catawba after Vespers last Sunday evening that the most attractive catalogue could not do justice to the college, any more than I could describe, adequately, the beauty of the college buildings against an April sunset sky or the fragrance of blossoms and pine which made the air at once invigorating and sweet.

Coming into the main building two days before I had been greeted by gusts of between-class-chatter and language. The halls were filled with young men and women who were enjoying each other's companionship. I heard snatches of conversation regarding meetings of student committees for various activities. The Blue Masque, the dramatic club which has won highest honors in North Carolina in inter-collegiate dramatic tests—was to give a play in Salisbury that night and there was excited discussion about it. A few minutes later I walked past the class rooms in which these same young people worked quietly and earnestly. I heard them practicing in the music rooms and observed them in the well planned library, studying as if they actually enjoyed the process. And although daily chapel attendance was not compulsory I saw most

of them in the chapel when I gave a little talk there.

Afterward I sat in the Registrar's office while some of the students conferred with Miss Lantz about their courses for next year. Some of them had decidedly ambitious ideas for their future and were willing to work to express those ideas. While they pondered the relative desirability of French or German I re-read the catalogue and admired the fine balance of the curriculum. It seemed to me to offer not merely what is required for certain degrees but to give youth a foundation for well-rounded abundant life.

I was especially attracted by the course in Home Economics, having, after ten years of visiting homes in all sections of the country, a vivid realization of the need of trained home-makers. It is a basic need. Naturally, therefore, I was eager to see the Home Economics Building and was delighted with its fine equipment.

That, however, is no novelty at Catawba; all the buildings are well-equipped. Classrooms and laboratories are bright and cheerful and Zartman Hall is a girl's dormitory to make one regret one's age! Large, attractive rooms—with furniture that did not lose beauty to gain its durability—arranged in suits of two with a communicating bathroom. (Instead of the

usual one-to-a-floor bathrooms of earlier days!) And from every window whether of class-room or bed-room, a really lovely view.

Of course there are not enough rooms—the college has already outgrown its buildings, but there is ample campus for the additional buildings required and when the present plans for new buildings have been carried out the increase in enrollment and in efficiency of work will be even greater than during the past two years.

One thing which especially impressed me was the delightful faculty-student relationship. Catawba is a long way removed from the boy-college of Mark Hopkins, but the spirit of Mark Hopkins, who "came as a pedagogue and taught as an elder brother" is clearly evident at Catawba. Perhaps that is why young men and women from north and south are so happy there. Certainly that is one of the reasons why I was glad, as I drove away after vespers last evening, that Catawba has a future worthy of its fine traditions. For after all, the solution of "the young people's problem" will not come through an overhead Young People's Department but through the lives of those young people who have been challenged by the Jesus-way of life and trained to walk as leaders in that way.

NEWS IN BRIEF

THE RUFUS W. AND KATHERINE McCauley MILLER MEMORIAL FUND PRIZE ESSAY CONTEST

Subject: "In These Days of Change and Challenge, How Can We Spiritualize the Home Life of America?"

Length: Not over 3,000 words.

Time: All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Publication and Sunday School Board, by Children's Day, June 10, 1928.

Eligible: Any minister or member of the Reformed Church in the United States.

Instructions:

- (1) Sign essay with an assumed name, giving correct name and address on a separate sheet.
- (2) Use one side of the paper only.
- (3) Manuscripts, as far as possible, should be typewritten.

Prizes:

- First prize—\$100.
Second prize—\$50.

FOR THE CLASSES OF THE REFORMED CHURCH IN THE U. S.

In fixing the date of the Annual Classical Meetings in 1929, let each Classis bear in mind that the General Synod of the Reformed Church in the U. S. is scheduled to meet in Immanuel Reformed Church,

ATTENTION, PASTORS

Members of your Churches often find it necessary to enter hospitals in Philadelphia and you, because of distances, are unable to call on them as you might wish. Feeling the need of pastoral visitation at such times, the Ministerial Association of Philadelphia has appointed a Hospital Committee to act as a clearing house for this work. The Rev. Aaron R. Tosh, 2213 Green St., Philadelphia, is the chairman and if you will communicate with him about any patient in any local hospital, he will see to it that a neighboring pastor calls on that patient. We trust that every pastor will cooperate with us in this worthy work.

Arthur Y. Holter, Secy.

Indianapolis, Ind., on Wednesday, May 22, 1929. This is the week which follows Whitsunday and the General Synod will continue in session over Trinity Lord's Day, May 26, 1929.

By keeping these dates in the foreground each Classis will be able to avoid an overlapping of meetings and will also be able to make provision so that the roll of the Classical Delegates may be prepared and

published a seasonable time in advance of the meeting.

The Constitutional Classical representation to General Synod is one minister and one elder for every ten or fraction of ten ordained ministers on the Classical roll.

—J. Rauch Stein, Stated Clerk.

PASTOR STULC AUTO FUND

The following gifts have been reported to the Editor for the Pastor Stule Automobile Fund, all of which have been paid, except the first, which came as a pledge:

Alpha Bible Class, Martinsburg, W. Va., \$50; A Friend, Smithsburg, Md., \$1; Samuel Hafer, New Ringgold, Pa., R. D., \$5.60; Mrs. Elmer H. Gentz, Hanover, Pa., \$1; Mrs. Uriah May, Mann's Choice, Pa., \$5; Junior Dept. Reformed S. S., Myerstown, Pa., \$25; Prof. C. Nevin Heller, Lancaster, Pa., \$5; Andrew Hoffer, Reynoldsville, Pa., \$2; J. E. Correll, China Grove, Pa., \$1; Mrs. Lydia E. Kreps, Clear Spring, Md., \$5; Mr. and Mrs. Allen R. Lampe, Frederick, Md., \$5; Women's Missionary Society, Rimersburg, Pa., \$5; Mrs. Emma R. Knupp, Hanover, Pa., \$10; H. C. Beighley, E. McKeesport, Pa., \$5; Lewis A. Rice, Frederick, Md., \$25; Miss Ida E. Eckert, Elwyn, Pa., \$5; A Friend, Bellefonte, Pa., \$3; A Friend, Zion's Church, Hagerstown, Md., \$5; Mrs. Myron A. Moyer, Freeburg, Pa., \$2; Misses Anna and Sarah Wiant, Greenville, Pa., \$5; Mr. Jerry Miller, Mar-

**"A CHURCH
PAPER IN EVERY
CHURCH HOME,"
IS THE GOAL
SET BY THE
MASSACHUSETTS
FEDERATION
OF CHURCHES FOR
A SUGGESTED
INTERNATIONAL
CAMPAIGN.**

**CAN—AYE—WILL OUR
REFORMED CHURCH
MEET
THE CHALLENGE?
IF NOT—
WHY NOT?**

A. M. S.

tinsburg, Pa., \$10; Mr. E. P. Miller, Reading, Pa., \$25; James Rauch Stein, Jr., Philadelphia, \$2.50; A Friend, Hagerstown, Md., \$10; Trumbauer's Circle, Trinity Church, Phila., \$10; Miss Ellen M. Wood, Crystal Beach, Fla., \$5; Paul C. E. Hauser, Baltimore, Md., \$5; Mrs. C. C. Bubb and sisters, Montandon, Pa., \$5; Miss Cora Johnson, Doylestown, Pa., \$1; Miss Rebecca Messimer, Sunbury, Pa., \$3; Mrs. Emma E. Lauffer, Washington, Pa., \$1; St. John's S. S., Bellefonte, Pa., \$5; C. Y. Wagner, Bellefonte, Pa., \$5; Halcyon S. S. Class, Bellefonte, Pa., \$10; A Friend, Bellefonte, Pa., \$5; Mrs. Walter C. Switzer, Harrisonburg, Va., \$10; A. M. B., Emaus, Pa., \$5; Mrs. Paul S. Leinbach, Phila., Pa., \$5; Mr. and Mrs. Ed H. Wentling, Knox, Pa., \$3; Mrs. J. H. Fleming, Hanover, Pa., \$10; Rev. Dr. J. W. Meminger, Phila., Pa., \$5; A Friend, Boyers-town, Pa., \$2; George E. Deppen, Esq., Sunbury, Pa., \$5; Teachers' Assocn., Trinity-First, York, Pa., \$25; Mrs. M. H. Stevenson, Akron, Ohio, \$3; Robert S. Patterson, Crown King, Arizona, \$2.50; Rev. W. C. Lyerly, Newton, N. C., \$3; Marie Davis, R. D. 2, New Bethlehem, Pa., \$2; Aid Society, Grace Church, Eden, Pa., \$10; Rev. Charles A. Santee, Ft. Washington, Pa., \$2; Rev. J. Harvey Miekley, Johnstown, Pa., \$2; Rev. Ambrose M. Schmidt, Phila., Pa., \$2; W. M. S. Centre Church, East Earl, Pa., \$5; J. S. Billman, Landisburg, Pa., \$2.50; G. L. Lingenfelter, Altoona, Pa., \$5; Miss Rose Ziegler, Tyrone, Pa., \$25; Mrs. Frank Caldwell, Manor, Pa., \$10; Mrs. J. E. Thompson, Chicora, Pa., R. D. 1, \$1; Prof. Grover C. Maus, Penn- ington, N. J., \$5; E. E. Althouse, Sellersville, Pa., \$25; A Friend, 4th Church, Harrisburg, Pa., \$25; A Friend, Altoona, Pa., \$3; Y. P. Society, Faith Church, Lancaster, Pa., \$5; Boehm's Reformed S. S., Blue Bell, Pa., \$25; Paul A. Moyer, Chestnut Hill, Pa., Phila., Pa., \$5; Rev. Howard F. Loch, Salina, Pa., \$5; Miss Carrie F. Tawney, Gettysburg, Pa., \$1; A Friend, Mount Pleasant, Pa., \$10; Mrs. Eva L. Bausen, West Chester, Pa., \$5. Total to May 5, \$532.10.

This is just splendid. Besides we have

NOTICE—The Library of the late Rev. L. D. Steckel is for Sale. Information concerning the same may be obtained by addressing The Misses Steckel School, Greensburg, Pa.

some fine promises. Now send in your check, and let us complete this labor of love in May.

CHANGE OF ADDRESS

Rev. I. G. Nace from New York City, N. Y., to St. Paul's Orphans' Home, Greenville, Pa.

Rev. J. Grant Walter from 1155 Portland St. to 1014 Farragut St., Pittsburgh, (6) Pa.

The "Messenger" acknowledges with cordial felicitations the invitation to the celebration of the 80th birthday of Mr. E. H. Diehl at his Otterview home, near Ipana, Ill., May 17, 3 to 6 P. M.

Mr. John Campbell, of the faculty of F. & M. Academy, has accepted a call to become the pastor of Salem Church, Altoona, Pa., to succeed Rev. Victor Jones. He will enter upon his work after the close of the term at the Academy.

The Rev. Sidney S. Smith has resigned as Superintendent of the George W. and Agnes Hoffman Orphanage, Littlestown, Pa. Mr. Smith served as Assistant Superintendent to his father who was formerly Superintendent, and has served three years as head of the institution.

The Reformed Ministerial Association of Philadelphia and vicinity at its meeting on April 30th elected the following officers for next year: President, Purd E. Deitz; Secretary-Treasurer, Arthur Y. Holtzer; third member of the Executive Committee, Elmer E. Leiphart.

Mr. Currell C. Pearson, of Grove City, Pa., for many years a reader of the "Messenger" and for a quarter of a century a

MOTHER MINE

I wonder if you know how much I miss you,

Miss that understanding comradeship so fine?

True, the world is full of kindly friends and neighbors,

But there's just one of you, dear Mother mine!

I wonder if you hear my heart's clear calling

Through the miles and miles of empty space to you,

For there's not a day but that I need the counsel

I scoffed at once, but found to be so true.

I need you now to be a sweet example

Of what a loving Mother ought to be,

For I lose heart, and often lose my temper!

While you were always patient, dear, with me!

If you knew just how I crave those gentle fingers,

As of old, to soothe the troubles from my brow,

With reassuring words whose mem'ry lingers,

"There, there, my dear, 'twill soon be alright now."

But Mother, though I cannot see nor hear you,

Yet somehow sense your constant, watchful care,

So I'll try to reach the heights for which you trained me,

And pray that "some day" you and I will meet "up there."

—Grace H. Poffenberger.

"NOW GO DO IT!"

A great general listened patiently to his subordinate's recital of many reasons why an order should not or could not be carried out. Then he said to his second-officer: "Those are the very best reasons I ever heard offered why a man should not do his duty. Now go do it!"

We all know that without the discipline of the army, efficiency in war would be lost. In the Church there is no one with authority to give orders. None of us would really want to have such discipline or authority in the Church.

There is only one discipline that we want, and that is the discipline of our own selves. We are all frail, and we all come short too frequently of the glory of our full Christian duty. The authority of the General can be replaced only by prayers for grace.

The Church, through the General and District Synods, has repeatedly taken action to the effect that we as a Church shall raise the funds necessary to develop a standard College in the South. Now we are in the final days of our effort for Catawba College. Let us offer all possible reasons and excuses why we cannot or should not do our part; then let us pray for grace to "go do it."

faithful elder of the Reformed Church, fell asleep in Jesus on April 25, after a lingering illness. We extend sympathy to the bereaved.

Salem Church, Allentown, Pa.. Rev. William F. Kosman, pastor. Additions: confirmation, 56; letter, 9; re-profession, 24. Offering: dues and benevolences, \$1,436; Church debt, \$1,038 and special, \$5,052. The special Easter offering passed the goal set by \$122.

In the "Somerset Classis Visitor" Dr. A. E. Truxal writes a deserved appreciation of the helpful life of his friend, Rev. Hiram King, D. D., of Somerset, Pa., who is still active in the doing of good, though in the 89th year of his age. The "Messenger" sends greetings to this faithful servant of Christ.

CHURCH FURNISHINGS

Church Decorator, Fresco-Painting and Decorating

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In more than three thousand Churches. The highest grade instrument. Every organ designed and built for the Church and service in which it is to be used, and fully guaranteed. Booklet and specifications on request.

M. P. MOLLER

HAGERSTOWN, MARYLAND

A congregational reception was held in Memorial Church, York, Pa., Dr. Edward O. Keen, pastor, on April 11. Mrs. Catherine Chronister had charge of the special musical program.

Thurmont Charge, Md., Dr. P. E. Heimer, pastor. Additions: confirmation, 24; letter, 5; re-profession, 2. Offering for Apportionment, \$200.

The Sunday School Orchestra of St. Stephen's Church, York, Pa., the Rev. Howard F. Boyer, minister, rendered a fine concert on Tuesday evening, April 24th. They celebrated their first anniversary with a 30-piece orchestra. The director, Mr. Clair Gingrich, is doing a great work for St. Stephen's Sunday School.

Zion Classis of Potomac Synod will convene in Bethany Church, New Freedom, on Sunday, May 13, at 7.45 P. M. in its 161st annual session. Those desiring to transact business with the Classis will have no difficulty in Reaching New Freedom by train or auto. New Freedom is on the main line of the Pennsylvania Railroad between Baltimore and York and only one-half mile west of the Susquehanna Trail about 2 miles west of Shrewsbury. The pastor loci is Rev. C. M. Mitzell.

The 109th annual session of East Pennsylvania Classis will open on Monday, May 14th, 7.45 P. M., Daylight Saving Time. The Stated Clerk of Classis will preside. The sermon will be delivered by the Rev. Elmer E. Sensenig, Pres. of Classis. At the suggestion of the Elders' Association of Classis the Tuesday evening meeting will be devoted to their interests with an address by Elder Harry E. Paisley, Philadelphia. The Pres. of the Elders' Association will preside at this meeting. All sessions will be held in the Salem Church, Third and Walnut Streets, Catasauqua, Pa., Rev. H. S. Gebhard, pastor.

The Philadelphia School for Christian Workers of the Presbyterian and Reformed Churches, 1122 Spruce Street, Phila., will hold their Commencement Exercises on Monday afternoon, May 14, at 3 o'clock, in the Chambers-Wylie Memorial Presbyterian Church, Broad Street below Spruce. The Rev. Dr. Harry Burton Boyd, newly-installed pastor of Arch Street Presbyterian Church, will make the address, and the induction of the Deaconesses, will be conducted by Moderator Walter F. McMillan, of the Philadelphia Presbytery. The officers and members of all our Churches are cordially invited to be present. A large class of thoroughly trained young women is going forth to positions of responsibility and usefulness. Applications are now being received for the entering class in September. Are there not some who read these lines, who are ready to hear the call of Christ and enter this blessed work?

Grace Church, Phila., Pa., Rev. Urban C. Gutelius, pastor, will observe Mother's Day on May 13 and Father's Day on the 20th. The annual banquet tendered by the consistory to the choir and various musicians will take place on May 17. The campaign for increased attendance and membership is continuing throughout the month of May, concluding on Whitsunday. The pastor, in addition to his other duties, is editing the Family Altar pages of the "Messenger" and "the Christian World." Through the kindness of Mrs. Susan Harlacher and family the reed organ formerly used by the Brotherhood of Andrew and Philip, has been donated to the University Settlement House. An Intermediate C. E. Society and a Dramatic Club have been added to the list of Church organizations. During March and April the pastor made 321 calls and visits, baptized 4 infants, received 26 new members, and officiated at 4 marriages and 2 funerals. In addition to the new baptismal font and oak pulpit

presented by Mrs. Kate Batman and Mr. Jesse G. Croll, respectively, Mr. Croll has added 2 suitable chairs, and Mrs. Anna Brewer has contributed a beautiful new pulpit scarf. The Ladies' Aid Society has equipped a first-aid medicine cabinet, and the S. S. class taught by Mrs. A. H. Ruth has installed a combination water cooler and fountain.

Additional News in Brief on P. 18

"TELL US MORE ABOUT IT!"

More Than One Hundred People Have Made This Request about The Reformed Church Fellowship Tour.

So many of those people have already expressed their intention of joining the Tour Party that we expect to have, not merely a special car, but a whole special train of our own puffing out of Philadelphia on the morning of July fifth. It will be a section of the famous "Capitol Limited" and will be an exceptionally attractive train as well as a safe one so that the cars which will be our homes for the best part of a month will be very pleasant homes.

Southward through Pennsylvania and Maryland we shall go, stopping in Washington just long enough for those of us who have never seen the Capitol to take a quick glance at it from the steps of the great Union Station. We shall see the Lincoln Memorial and the Washington Monument as we ride out of the city and then we shall be in the country again. Memories of John Brown will stir as we pass Harper's Ferry, Virginia and ride on by little rivers and wooded mountains. (We'll call them hills after we have seen the Rockies, but we shall always call them beautiful.)

The first night on the train will be exciting to some of us. How does the porter make up the upper berth so easily? How surprisingly comfortable it is to be lying down and watching the full moon follow the train! "I shall stay awake to watch the scenery"—But you won't! "Sleep! Sleep! Sleep!" sing the wheels. And anyhow there will be more scenery!

Out of Chicago (which we shall take time to see on our return trip) we shall ride into the fertile farm lands of the Middle States. Illinois! Iowa! "Ioway! That's where the tall corn grows!" Nebraska! Colorado!

"Oh, beautiful for spacious skies For amber waves of grain, For purple mountain majesties Above the fruited plain!"

All at once the song lives before our very eyes. There are the Rocky Mountains and here we are in Denver, the "Mile-high city." A beautiful city, as we shall see while we drive around it in the early

afternoon of July seventh. A city which seems to have accepted the challenge. "Bring me men to match my mountains!" It is an ever present challenge, for the Continental Divide towers snow-capped above the city.

Following our drive and dinner those of us who so wish—and who could wish otherwise?—will go to visit the Seventeenth Ave. Community Church which our own Doctor David Fouse has made famous. There we shall be entertained until train time.

The next morning we shall wake up in Colorado Springs, and what a day will be before us! From the top of Pike's Peak to which we shall drive in the morning we shall look out over sixty thousand miles of view. In the Cave of the Winds, in the afternoon we shall visit chambers of crystalline formation and see that God made even the hidden places wonderful. We shall drive past canyons and waterfalls and come in the quiet of the sunset, into a worship service which will express something of the new consciousness of God which the day has brought us.

Back in Denver the next morning we shall drive to the Denver Mountain Parks. On Lookout Mountain we shall visit the grave of Buffalo Bill—hero of our childhood.

Our drive will give us more wonderful pictures for our kodaks and our memories and when we entrain again, that afternoon, we shall not leave the wonderland behind us. All afternoon the snow-crowned peaks will be in view, and at night the moon will turn them into enchanted places.

Through the great canyons of the Echo and the Weber we shall ride, early the next morning, into Salt Lake City. We shall, no doubt, have been remembering tales of the Mormon pioneers—of their courage and industry as well as their practice of polygamy—and we shall marvel at the city which they have built where once was only barren land. And perhaps, if I can corner you, I shall tell you of the time I arrived in Salt Lake City with my purse holding the enormous sum of one dollar and twenty three cents!

Even without that much you can enjoy your visit to the capitol of Utah, for your expenses here as everywhere on the trip are provided for, and you will ride carefree on the tour of the city, out to Saltair Beach (where you may enjoy the non-sink waters of Great Salt Lake) and back to the Temple grounds and into the Tabernacle where you will hear a Mormon's own story of the Church of the "Latter Day Saints" and where you will hear an organ recital which will make you wonder whether, when you get to Heaven, you can have your harp exchanged for an organ. We

	\$.....	1928
	For the purpose of providing the necessary Endowment and Buildings to make Catawba College of Salisbury, N. C., an accredited institution recognized by the Southern Association of Colleges, and in consideration of the subscriptions of others to the same fund, I agree to pay the sum of.....	
 Dollars	
	On or before April 1, 1933 , payable in ten equal semi-annual installments, the first on October 1, 1928, and each six months thereafter.	
	Or I will pay.....	
	(Indicate any desired modification of the above)	
	Signed	(SEAL)
	(Street or Route Number)	(City or Town)
	(State)	
	Pastor	Congregation
	Charge	Classis



The Gymnasium, Catawba College

An Offer . . . A Condition . . . A Challenge . . . A Goal to Reach



" . . . we hereby offer . . . to Catawba College, Salisbury, North Carolina, Twenty-Five Thousand (\$25,000) Dollars for its endowment fund contingent upon said Catawba College raising, exclusive of our offer, the sum of One Hundred Twenty-five Thousand (\$125,000) Dollars on or before June 10, 1928 . . ."
[Mr. B. N. Duke's offer.]

DURING the three years that have passed since its reopening in 1925, Catawba College has had a remarkable growth. And so sound has been this development that it has been recognized by Mr. B. N. Duke, the Carolina philanthropist. It is Mr. Duke's custom to support and encourage the growth of worthy institutions by offering them conditional gifts that will spur them on to greater deeds.

Witnessing Catawba's remarkable development, Mr. Duke has offered this college \$25,000, upon the condition that Catawba raise \$125,000 in addition to that sum by June 10, 1928. Thus Mr. Duke has challenged Catawba and the Reformed Church of which the College is but an agent and servant.

But there is still another goal the college must reach. This was the goal set for it five years ago by the General Synod. At that time General Synod offered moral and finan-

General Synod has set aside the period from April 15 to May 30 for the Catawba College campaign to raise \$125,000 in the Reformed Church outside North Carolina. This will be the only appeal before the Church at that time.

Campaign
Headquarters,
314
Commonwealth
Building,
Harrisburg,
Pennsylvania

Annuity gifts to Catawba College will be accepted during this campaign. Interest will be paid by the college at the following rates on such Annuities: Under 60 years of age, 6 per cent.; 60 to 70 years of age, 7 per cent.; over 70 years of age, 8 per cent. The college officials also will be glad to advise with Church members as to Memorial gifts.

cial support to the institution provided it would reopen its doors and become a Grade "A" College.

To reach this goal Catawba needs \$150,000. And, it seems almost providential, the \$25,000 offered by Mr. Duke, plus the \$125,000 needed to meet the terms of that offer, make up the needed \$150,000.

To carry out the coincidence, the \$125,000 is the sum that remains unsubscribed of the \$200,000 promised by the Reformed Church outside North Carolina when Catawba was reopened. It was upon the strength of this offer from the Church that Catawba began its new era, pointing toward Grade "A" rating as its goal.

Of the \$200,000 promised by the Church outside North Carolina, \$75,000 was subscribed up to 1925, with the belief that the remainder should be available at any time.

Now the College needs the \$125,000, not only to reach the Grade "A" goal set by General Synod, but also to meet the condition and the challenge of Mr. Duke's offer.

Surely the Church will meet this challenge and help Catawba reach its Grade "A" goal.

CATAWBA COLLEGE

CARRYING THE MESSAGE OF THE REFORMED CHURCH INTO THE SOUTHLAND

shall have plenty to talk about when we board our train after luncheon at the magnificent Hotel Utah, for we shall have heard stories of Brigham Young and seen the homes of his fifty-nine wives. We shall remember the "miracle of the Sea Gulls" and probably discuss Mormonism with its strange beliefs and its excellent system of teaching those beliefs, until bedtime!

And the next day we shall see California,

California! and in the afternoon we shall reach Los Angeles—the "City of the Angels" (And Aimee McPherson!) And in Los Angeles—

(To be continued next week. Meanwhile, you can secure an illustrated copy of the complete itinerary of The Fellowship Tour—July 5 to August 4, with special rates, by writing to Catherine A. Miller, 1505 Race Street, Philadelphia.)

THE SPLENDID NEW CHURCH SCHOOL IN YORK

One of the most complete and handsome of the new Church School buildings in our denomination is that of Trinity (First) Church, of York, Pa., Dr. Samuel H. Stein, pastor. It cost \$80,000, and is regarded by experts as a gem in architecture and practical utility. Many of the brick used on the front of the structure are from the old School building, and were taken from the Col. Hartley residence that faced Market Street in Colonial days. These brick were made in England. The Church School is

growing, and the new edifice is found to be admirably adapted to its intended purpose. The social rooms are roomy and attractive and include Scout rooms, kitchen, stage and all conveniences for dramatics of pageants such as the youth of today will find most wholesome and desirable. The congregation naturally rejoices in the completion of this fine new equipment. The cost has been fully subscribed and about 65% has been paid in during a little more than one year of the three-year period for which subscriptions were taken. We congratulate pastor and people on this achievement.



Interior of beautiful new Church School Building of Trinity (First) Church, York, Pa., Dr. Samuel H. Stein, pastor, showing rear view and medallion windows which trace the history of the Reformed Church in York, and particularly that of the old First Church.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor
416 Schaff Bldg., Phila.

Every mail brings reports of spring Classical Meetings and splendid ones they are, too. The editor likes to be swamped with such good material, PROVIDED, those who send them will have patience to wait until their turn to have them printed in this column. The order in which they arrive indicates the "turn."

A two-day session was held by the W. M. S. of Virginia Classis in St. Paul's Church, Edinburg, the Rev. J. P. Harner, pastor. A hearty welcome was accorded to the delegates by the Hostess Society and to that expressed by the pastor and Mrs. Lutz, Mrs. D. E. Remsburg, of Roanoke, responded graciously. Musical numbers by the local G. M. G., the Edinburg Girls' Glee Club, and Miss Rocka-

fellow, Woodstock, added much to the program. The addresses of Dr. J. P. Moore, formerly missionary in Japan, were an inspiration to all. Another treat for the delegates was the presence of Mrs. Horace Lequear, who brought messages from China. The budget of both the W. M. S. and the G. M. G. were overpaid this year. Reports showed 19 W. M. S. with a membership of 446; 6 G. M. G. with 94 members; and 3 M. B., with 53 enrolled. The president, Mrs. Aldridge, of Martinsburg, W. Va., presided at all sessions. Only one change was made in the list of officers: Miss E. Lizzie Trussell is the statistical secretary. The W. M. S. of Shepherdstown enrolled its former president, Mrs. Smith, a Member in Memoriam. Next year the annual convention will be held in Roanoke.

The W. M. S. of E. Penna. Classis met in annual session in St. Mark's Church, Easton, Pa., the Rev. Allen S. Meek, pastor. The president, Mrs. Churchill, opened the meeting and Mrs. Allen S. Meek gave

the address of welcome to which Mrs. Chas. F. Reiter, of Bethlehem, responded. This group recently suffered a great loss in the death of its historian, Mrs. W. H. Brong, Pen Argyl. A short devotional service in her memory was conducted by the first vice-president, Mrs. L. V. Hetrick. Reports of various officers and secretaries were heard and delegates to Eastern Synodical Meeting were elected. Officers for the ensuing year are: President, Mrs. L. V. Hetrick, first vice-president, Mrs. W. U. Helffrich; second vice-president, Mrs. F. A. Churchill; recording secretary, Mrs. Eli Reimer, corresponding secretary, Mrs. A. R. Ruch; statistical secretary, Mrs. F. D. Danner; treasurer, Mrs. Weston Mease; historian, Mrs. H. J. Ehret. Mrs. Churchill conducted a very impressive installation service and Rev. Mr. Meek offered the consecration prayer. The address of the afternoon was given by Miss Laura S. Parker, of New York City, director of Work Among Farm and Cannery Migrants. Miss Parker told of conditions in these camps and of the helpful work being done by students and experienced directors among these groups. Prof. Mark Davis, Church organist, gave a short recital assisted by Mr. Stanley Kemmerer, tenor. One hopeful sign in this classis is the increasing interest shown in Mission Band and G. M. G. work. The fall meeting will be held in St. John's Church, Bangor, Pa.

Notes about the Wilson College Conference: Reduction rates are offered for those who will attend this interdenominational conference of missions. Tickets will be on sale from June 23 to 29. The dates of the conference, you remember are June 27 to July 4. Tickets purchased at these special rates will be good until July 11, midnight. When you present your credentials at the railroad ticket office, ask for the reduction allowed those going to the Woman's Interdenominational Home and Foreign Missionary Society Meeting. The railroad will not know what you mean if you say Wilson College Conference. Those who were at Wilson last year will be delighted to know that Dr. Arbuckle will again lead the Bible hour. Register NOW, by sending \$3 to Miss Edna W. Hafer, Wilson College, Chambersburg, Pa.

At the annual convention of the W. M. S. of Juniata Classis, at Bedford, Pa., societies were well represented, 125 being present, and a keen interest in all phases of the work was shown. Miss Rebecca Messimer gave two stirring addresses on the work in China. Miss Carrie M. Kerschner, of Philadelphia, conducted the Consecration Service. This year the society had a gain of 74 members, also one new W. M. S. in Trinity Church, Friend's Cove Charge. Three new G. M. G. and 2 Mission Bands were organized during the year, making a total of 8 Guilds and 8 Mission Bands in the Classis. This report has put Juniata Classical W. M. S. on an Honor Roll. Four of the Guilds demonstrated the work of the G. M. G. by means of pageantry and conducted their beautiful initiation service. Mrs. C. D. Rockel, of Altoona, was elected president to succeed Mrs. J. M. Runkle, who has served faithfully since the organization of the Classical Society three years ago. Mrs. W. L. Mock, of Juniata, is the new corresponding secretary.

Friday evening, April 20th, the Rev. A. G. Peters and the quartet and organist from St. Andrew's Church visited Bethel Reformed Community Center. Rev. Mr. Peters gave a helpful message and the quartet sang two very appropriate numbers. Since April 27 the C. E. Society is the proud possessor of the Philadelphia County C. E. Union percentage banner.

The G. M. G. of Trinity Church, Hanover, presented the pageant, "Backgrounds," at the evening session of the spring Classical Meeting held in that Church by the W. M. S. of the Gettysburg district. The speaker for that session was Miss Minerva Weil, returned missionary from China. Delegates were present from 21 W. M. S., 7 G. M. G., and 8 M. B. Reports showed much progress during the past year in interest and in increased giving, both for the budget and the thank offering. One of the members of this society, Miss Edna Martin, Grace Church, Hanover, was recently elected for missionary service in Japan. The G. M. G., of Christ Church, Codorus, having achieved all the points on the standard of excellence, was declared a front line Guild and awarded a banner. Mrs. A. S. DeChant delivered an inspiring address on "The Cause and Cure of War." Mrs. DeChant was one of the representatives of our Church at the Conference on the Cause and Cure of War held in Washington this past winter. The Classis as a whole is enthusiastically responding to the challenge to send Good Will School Bags to the boys and girls of Mexico. All of the officers were re-elected to serve another year.

The 27th annual convention of the W. M. S. of West Susquehanna Classis met in St. John's Church, Mifflinburg, Pa. Ten officers and seventy-seven delegates responded to the roll call, representing thirteen societies of the sixteen enrolled. The society was fortunate in having present two returned missionaries from China—Miss Ammerman and Miss Weil. They conversed in Chinese, Miss Ammerman sang "Jesus Loves Me" in that language, and Miss Weil delivered the evening address. A pilgrimage was made to the grave of Dr. Hoy, where memorial services were held. Catawba College and its needs were presented by the president, Dr. Hoke. All of the sessions were well attended and the reports showed progress along many lines. The entire list of officers were re-elected for the coming year.

FORWARD MOVEMENT NOTES

The Forward Movement is still going. The majority of our members want to redeem their pledges made in 1920. Each month since the Forward Movement Commission was dismissed, money has been received on pledges. Dr. Wm. F. DeLong, who is taking care of this account, receives inquiries from time to time whether money is still received and credited on pledges. To all such inquiries the answer is that the books will be kept open indefinitely. All monies received on Forward

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Movement pledges will be distributed to the different causes originally in the Forward Movement budget. A distribution of monies received will be made some time during the summer. In the meantime, let all treasurers who may have some Forward Movement money in their treasury, remit it to 1505 Race Street, Philadelphia, Pa. The following is a statement of receipts, by months, since the close of the Forward Movement as an organization:

1926
July, \$1,865.10; August, \$848.11; September, \$1,285.00; October, \$2,160.10; November, \$698.91; December, \$2,077.94.

1927
January, \$1,147.79; February, \$545.85; March, \$1,034.60; April, \$1,380.50; May, \$1,071.38; June, \$232.20; July, \$45.00; August, \$94.85; September, \$245.02; October, \$1,419.80; November, \$267.35; December, \$215.85.

1928
January, \$117.68; February, \$278.99; March, \$117.50; April, \$96.00; May, \$531.87.
Total receipts on pledges, \$3,579,847.04; receipts through Co-operative Campaign, \$1,500,000.00; grand total receipts, \$5,079,847.04.

Home and Young Folks

SOMETIMES ALL KNOW

Stranger: "Ah! Mrs. Mudge, one-half of the world is ignorant how the other half lives."
"Not in this village, miss."—The New Outlook.

THE PASTOR SAYS

By John Andrew Holmes
A good woman as truly gives life to her husband as to her children.

THE NOISE CONTINUES

A Southern colored pastor, while preaching one Sunday morning, was greatly annoyed by the braying of a mule. After a particularly sonorous bray he paused and inquired: "Dose any brudder know how to stop dat mule from braying?"
A "brudder" arose and replied: "Dat mule stop braying if someone done twist his tail."
The parson looked over the congregation and said solemnly: "Let him dat is without sin be de first to twist his tail."

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.
THE MAN WHO LIVED IN A TUB
Text, Colossians 2:8, "Take heed lest there shall be anyone that maketh spoil of you through his philosophy."
The name of the man who lived in a tub is Diogenes. He was a cynic philosopher, and was born in Sinope, a city of Pontus, in Asia, about 412 B. C., that is about

2340 years ago. He is often called Diogenes of Sinope, to distinguish him from other men by that name.

A Cynic was one of a sect or school of philosophers, founded by Antisthenes. The word comes from the Greek word for dog, and was given to this school of philosophers because they were morose and were supposed to have contempt for the views of others. They were supposed to have the snapping, snarling nature of a dog. The first Cynics were noted for austere lives and their scorn for social customs and current philosophical opinions.

Diogenes went to Athens and requested Antisthenes to admit him among his disciples. But it seems that the philosopher did not want him as one of his pupils and drove him away even with blows, but he came back again and at last was granted a place among the disciples of Antisthenes.

Diogenes devoted himself with the greatest diligence to the lessons of his master, whose doctrine he extended still further. He really went to extremes, believing that the only right way to live was to scorn and do without the things most people value highly. He not only did without the luxuries of life but he denied himself what are supposed to be the greatest necessities. Instead of living in a house he lived in a tub, or, at least, slept in a tub at night. During the day he walked through the streets of the city of Athens barefoot, with a long beard, a stick in his hand, and a wallet on his shoulders.

He taught that a wise man to be happy must endeavor to preserve himself independent of fortune, of men, and of himself; in order to do this, he must despise riches, power, honor, arts and sciences, and all the enjoyments of life. He subjected himself to the severest trials and disregarded all the forms of polite society. He often struggled to overcome his appetite or satisfied it with the coarsest food. He practiced the most rigid temperance, and did not consider it beneath his dignity to ask alms.

One day he saw a boy drink out of the palm of his hand, and he threw away the dish which he always carried with him in his wallet. He had learned to do without another article which he had thought a necessity.

It is said that one time, as he lay in the corner of the street and tried to take a nap, he could not stop thinking. For once he seemed to doubt the wisdom of the life he was living. He reasoned with himself, that there was no necessity for his entering into so troublesome and singular a way of living, that he thereby deprived himself of all the sweets and pleasures of life. While he was thinking thus with himself, he espied a mouse coming toward him, and now and then nibbling at a mouldy crust that he had in his pouch. He said to himself, "What is the matter with thee, Diogenes? Thou seest this tiny mouse lives well, and is very glad of thy scraps; but thou, who must needs be a person of quality, forsooth, art extremely sorry and out of humor, because thou dost not feast upon down-beds, and canst not have the general privilege at this merry time to be drunk as well as others."

At another time he was passing through a market filled with articles of taste and luxury, and made himself perfectly happy with this remark: "Lord, how many things there are in this world of which Diogenes hath no need."

Diogenes fell into the hands of pirates, who sold him as a slave. But he was set free and entrusted with the education of the children of his master. In summer he lived at Corinth and in winter at Athens. It is said that at Athens he walked through the streets of the city carrying a lantern in broad daylight. On being asked what he was looking for, he

answered, "I am seeking an honest man."

Alexander the Great and Diogenes lived at the same time. You remember that King Alexander was the young man of whom it was said that he conquered the whole known world and then sat down and wept because there were no more worlds to conquer. Some one said, "A tub was large enough for Diogenes, but a world was too little for Alexander."

These two men met in Corinth, where Alexander found Diogenes bathing in the sun. Alexander went to him and said, "I am Alexander the Great." The philosopher answered, "I am Diogenes the Cynic." Then the king gave him permission to ask for a boon. Diogenes said, "I ask nothing but that thou get out of my sunshine." The king admired his presence of mind and, turning to his followers, he said: "If I were not Alexander, I would be Diogenes. I would have devoted myself to the study of words, had I not been a philosopher of deeds."

Diogenes is credited with many witty sayings, some of them wise and some otherwise. In his extreme view of simplicity and naturalness he thought men ought to turn and live with the animals, "because they are so placid and self-contained."

At the time he was exposed to sale in the slave market, he was commanded to stand up. He not only refused to do so, but ridiculed the auctioneer with this piece of raillery; "What! if you were selling a fish, would you bid it rise up?"

He did not envy the quiet philosopher Aristotle, who enjoyed the friendship of King Philip, the father of Alexander the Great. Diogenes said, "Aristotle dines when it seems good to King Philip, but Diogenes when he himself pleases."

Some one asked Diogenes how he might be revenged of his enemy. "The only way," says he, "to gall and fret him effectually is for yourself to appear a good and honest man."

Diogenes lived to an extreme old age. No one giving any attention to him as an old man while he was talking about virtue and philosophy, he began to sing a funny song. A large crowd soon gathered around him. "Ye gods," he exclaimed, "how much more is folly admired than wisdom!" That was over two thousand years ago, and is it not almost as true today?

When he was about ninety years of age, one of his friends suggested that after such a rigorous life he ought to indulge himself a little. "What," exclaimed he, "would you have me quit the race close by the goal?"

Diogenes died in the city of Corinth, where St. Paul afterward did some of his great missionary work and to which he wrote 2 of his great letters, in 323 B. C., at the age of 101 years, and there is a tradition that he and Alexander the Great died on the same day.

When Sunday Comes

By John Andrew Holmes

Some attend Church, but inwardly are outside the meeting house, while others, lying on beds of pain, are sitting in pews in their souls.

Birthday Greetings

Alliene S. DeChant

When your Birthday Lady packs her bags and goes itinerating, telling boys and girls in towns, in villages, in cities and in country churches about Japan and China, my home folks always send my mail to me. And how nice it is to find

on the desk of my "away-from-home" room, a sheaf of letters! But once in a while I get a letter that I do not like at all,—at all,—a letter that is poison—a letter that makes me think again of the poison—fear that some Chinese boys and girls are taught to have,—a terrible fear of evil spirits,—the boys and girls who do not yet know of our God who casts out fear and gives us love. Poison letters remind me of the recipe I heard about in a Pennsylvania village—a recipe for a bad cold: Go down in a rough-floor cellar and from beneath the loose boards there gather all the black, slimy bugs you can, and tie them in a bag around your neck. When the bugs die, those black, slimy bugs, your cold will go away.

But here's the poison letter I've just received. I'll burn it as soon as I have told you about it. It's called "The Flanders Chain of Luck." Nor was it signed.

"This letter was sent to me by a friend and I am sending to you. Do not break this chain. Copy it off and send it to four persons whom you wish good luck. This claim was started by an American soldier in Flanders Field and shall go around the world four times. Do not break the chain as you will have bad luck. It is positively remarkable as this prediction has been fulfilled since the chain began. Copy three as soon as possible and send it to three friends and see what happens on the fourth day. Do not keep this in the house."

Greetings this week to all my boys and girls who break chains of luck and burn letters that poison.

P. S.—Look for a Philip Casselman s'prise next week.



Bible Thought This Week

THE BEST MEDICINE:—
A merry heart doeth good like a medicine; but a broken spirit drieth the bones.—Proverbs 17:22.

PUZZLE BOX

ANSWERS TO — THIS TIME IT'S "CAL"

1. Calvin Coolidge; 2. Caloric; 3. Caladium; 4. Calomel; 5. Calamity; 6. Callous; 7. Calcareous; 8. Calisthenics; 9. Calcimine; 10. Calico; 11. Calculate; 12. California; 13. Calliope; 14. Caligula; 15. Calculus; 16. Calendar; 17. Calendula; 18. Calcutta; 19. Caldron; 20. Calvert.

TWICE "TEN" AND SOME MORE

1. Who wrote "Crossing the Bar"?
2. A popular indoor game.
3. A choice piece of meat.
4. A popular outdoor game.
5. A dogma or doctrine.
6. One of the Canary Islands.
7. A certain size of nails.
8. A sinew with few nerve or blood vessels.
9. Look for it on your ivy vine.
10. One of the 48 states.
11. The term during which you hold it.
12. The act of stretching.
13. Provisional or on trial.
14. He is a high toned singer.
15. Easily crushed or injured.
16. One who holds or possesses land.
17. Folded half-a-score times.
18. To incline in a certain direction.
19. Capable of being held.
20. Of slightest thickness or density.
21. A dwelling house.
22. Hold fast, unyielding.
23. An inclination to.

MY DAUGHTER

(Written years ago by a good Christian mother, consecrating her first-born.)

She lay in my enfolding arms,
Her face to mine upturning—
My tiny daughter's infant charms
Had filled my heart with yearning—
What sound fell on my listening ear?
Delight I then was quaffing!
What rippling music sweet "and clear?"

My precious one was laughing.

The busy years have passed since then,
Each with life's changes laden;
I listen to her voice again,
A little six-year maiden,
And oh! the pride that's on her brow
And in her voice so merry:
"Mamma, I can do questions now,
And I know how to carry."

And I—I share my daughter's pride,
But tears my eyes are filling—
(The tears I quickly try to hide)
At thoughts of how unwilling
She oft may be when burdens come,
To carry or to bear them,
And I may helplessly look on,
And shall not, cannot share them.

Forgive me, Father, I forgot
Thy tender promise given,
That Thou wilt help us bear our lot
Until we rest in heaven;
Like one of old, I give to Thee
My child in life's glad morning,
To teach, to live, to work for Thee,
All evil service scorning.

May foolish pleasures of this world
For her have no attraction;
Make sure, ere they're to her unfurled,
Her calling and election.
Oh, guide her through life's devious ways
And o'er the mystic river,
To be Thine own, to sing Thy praise
Forever and forever!

—Matilda Murdock Fox.

ONCE THERE WAS A DODO

Back in the days when skirts swept the ground, it wasn't unusual to see a daughter sweep a room.—Cincinnati Enquirer.

LIFE IS SO SHORT

Let's smile and be kind—life is so short
And most of the way so rough,
The times are trying, the road upgrade,
And always trouble enough.
Yesterday's hurts we'll try to forego—
And tomorrow's cares can wait,
Today with diligence let us keep
Our hearts from the stain of hate.

Life is too short for spite and revenge
And paying back wrong for wrong—
Try patience and love and forgiveness,
Meet slights with a smile and a song;
The sad world with all its repining,
Its bitterness, care and tears,
Needs the wealth of your loving kindness
To sweeten the sin-soiled years.

Yes, life is too short to be hateful
Or scorning any you meet,
Then strive to be pleasant and gentle,
To always smile and be sweet;
For the sunshine of love is needed
To warm the world with its light,
And to shed abroad its effulgence
To bless humanity's night.

—Margaret Scott Hall.

Family Altar Column

The Rev. Urban Clinton Gutelius

May 14—May 20.

Practical Thought: Perfect love toward God will make one right in all directions.

Memory Hymn: "When Morning Gilds the Skies."

Monday, May 14—Jesus Teaching in the Temple. Mark 12:13-27.

This episode in the life of Jesus took place on Tuesday of Holy Week. Sunday was the day of triumph; Monday, the day of authority, and Tuesday was the day of controversy with the Pharisees and Herodians. The right kind of teaching always stimulates thinking and occasions discussion. But we must be careful that discussion does not lead us into such controversies as produce unfortunate factions in the Church and divisions in the home. When our motives are high and holy an honest discussion of the teachings of Jesus usually becomes very profitable and enjoyable.

Prayer: O Thou Who still abidest in Thine earthly temples to reach those who come to learn as well as to pray may we always come in a spirit and attitude of humility and docility. Enlighten our minds more and more with the light of the everlasting gospel. Graft in our hearts the love of the Truth and by Thy mercy ever keep us in the same. Amen.

Tuesday, May 15—The Great Commandment. Mark 12:28-37.

The Jews were constantly engaged in debates on the relative importance of the numerous and various commandments. As might be expected there were many different opinions as to which commandment was the greatest of them all. Recognizing Jesus as an authority this scribe (lawyer) seems to have come very eagerly to Him for a satisfactory answer. The Master met the test perfectly and the scribe got just what he wanted and was satisfied. Let us note that the Great Commandment directs us to center the Heart, Mind and Spirit, and the Strength (energy of heart, mind and spirit) in One Person and thus make Him supreme in the full sense of the term.

Prayer: Help us, O Thou God of Infinite Love, to love Thee because Thou didst first love us and give Thine only begotten Son to be the propitiation for our sins. We crave the love that expands and enriches life. We realize that this comes to us only as we choose the object of our love aright. May we therefore ever choose Thee as that Object. Amen.

Wednesday, May 16—"Respect for Authority." I. Pet. 2:13-25.

St. Luke tells us that Jesus was accused of disrespect for authority. We know, however, that this accusation was false and that it was prompted by jealousy and envy on the part of the Jewish hierarchy. The truth is that no one ever showed greater respect for civil and ecclesiastical authority than did Jesus. St. Peter exhorts us, in the strongest possible language, to make our Savior our example in this particular duty. That is, we are supposed to imitate Him as a pupil follows the "copy" of his writing teacher. If we Americans do not copy Christ as He teaches us respect for authority we shall soon be in for a reign of lawlessness such as prevailed in Israel in the time of the Judges when "every man did that which was right in his own eyes."

Prayer: When we are reviled for Christ's sake, grant us grace, O Lord, that we revile not again but commit ourselves to Him who judgeth all things righteously. In patience may we possess our souls. And to God the only Wise, the Father,

the Son and the Spirit, we ascribe all honor and glory, world without end. Amen.

Thursday, May 17—Obedience to Rulers. Rom. 13:1-7.

This passage of scripture has provoked a vast amount of controversy. It should not do so among people living under a democratic form of government. "The powers that be" are the people themselves. And we believe that such a form of government is just as Divine as the Home and Church. Whosoever, therefore, resisteth a "government of the people, by the people and for the people" resisteth also "the ordinance of God" and shall receive righteous condemnation. The personal responsibility of an American citizen for obedience to rules is not only tremendous but also exceedingly serious. Rome was greatest when a Roman citizen realized that to be such was also to be a king. The fifty per cent. of non-voters in our country should take these thoughts most seriously to heart if they desire to conserve their high and precious political interests.

Prayer: O Thou Who art the Ruler of the Universe, regard with Thy favor the land in which we dwell. Bless all those who are called to make and administer the laws and lead them in the ways of justice and peace. Restrain the violence of wicked men. Prosper every useful enterprise. May Thy kingdom come and Thy will be done in earth as it is in heaven. Amen.

Friday, May 18—Love Expressed in Worship. Matt. 22:34-40.

In a recent number of one of our Church papers there is a rewarding article on "Worship as Fellowship." Reference is made to Tolstoy's allegory, "Where love is, there God is also." The second great commandment is, "Thou shalt love Thy neighbor as thyself." Certainly! For who can properly express his love for God in worship and otherwise who does not also love his brother? For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Leave thy gift before the altar, and go thy way; first, be reconciled to thy brother and then come and offer thy gift.

Prayer: O God, may we worship Thee not only in the beauty of holiness but also in the love of our brethren and Thyself. "May our private worship grow more sweet and rewarding, and our presence in the house of God more desirable and satisfying, as we rise from duty to privilege and from faith to a vision of Thyself." Amen.

Saturday, May 19—Christian Giving. II. Cor. 8:9-15.

It is said that our national wealth amounts to over 5 billions, and our annual income over one billion, of dollars. Our per capita wealth is \$4,215.00. In our savings institutions there are 2 billions; in our building and loan associations 7 billions; in our passenger motors, 10 billions. For theatres and cosmetics we spend 4 billions annually; for candy, 1 billion. For religious purposes, 648 millions, that is, a two-cent postage stamp a day. Only 4% of our wealth is used for religious interests. One-tenth of our population give 9/10 of this amount. One of the words on the wall of Belshazzor's palace was "Mene", which being interpreted means, "God hath numbered thy kingdom and finished it." The passage which constitutes our lesson for today should be indelibly branded upon the minds of our American citizens and Christians.

Prayer: From all blindness of heart; from pride, vain-glory and hypocrisy; from envy, hatred and malice, and from all un-

charitableness, Good Lord, deliver us. Amen.

Sunday, May 20—Blessings of Obedience.
Ps. 119:1-8.

History tells us that the Covenanters, in the time of the civil wars, were exceedingly fond of singing Psalms. When the great Montrose was taken prisoner his chaplain, Wishart, the elegant historian

of his deeds, shared the same fate with his patron, and was condemned to the same punishment. Being desired on the scaffold to name what Psalm he wished to have sung, he selected the 119th, consisting of 24 parts. In this he was doubtless guided by God; for before two-thirds of the Psalm was sung, a pardon arrived. Thus remarkably was his life preserved and he was rewarded with the greatest

blessing of obedience to God's word.

Prayer: O Thou Whose Name is above every name, because Thou didst humble Thyself and become obedient unto death, even the death of the cross, let that mind which was in Thee be in us also. May our delight be in the law of the Lord and may we meditate in it day and night in order that what we do may prosper and bring forth fruit in due season. Amen.

ADDITIONAL NEWS IN BRIEF

(Continued from earlier pages)

Prof. Philip Vollmer, of Palmyra, N. J., made an address Apr. 23 on "The Social Challenge to Christian Education" at the annual meeting of the Reformed Church Superintendents and Teachers Association of Philadelphia.

Of those who wish "To go back to California" are Mr. and Mrs. Joseph Cramp of Philadelphia, who were delegates to the world's Sunday School Convention in California 11 years ago, and who were among the first to register for The Fellowship Tour.

In spite of cold and wet weather the S. S. of First Church, Canton, O., Rev. R. W. Blemker, pastor, has had an attendance of over 700. A number of the S. S. classes also report an attendance of over 90% at Church services. This is particularly creditable.

The Congregational meeting of Messiah Church, Phila., Pa., Rev. W. S. Harman, pastor, was held on Monday evening, May 7. A Class in Religious Education is meeting each Sunday night at 7 o'clock. Children's meetings are held every Friday evening at 7:30 o'clock.

Danville Charge, Pa., Rev. J. Nevin Bauman, pastor. Additions: confirmation, 13; letter, 7; re-profession, 2; infant baptisms, 7. Offering: current, \$86.91; Apportionment, \$198.39: The largest Communion in the history of the Church was held.

Communion service was held in Salem Church, Hagerstown, Md., Dr. Conrad Clever, pastor, on Apr. 15. 6 were added by confirmation and baptism. Offering: \$86.

In Salem Church, Harrisburg, Pa., Rev. Dr. T. F. Herman, supply pastor, is preaching on a series of special topics for the mid-week services.

Easter was observed with large attendances in both congregations of the Mansdale Charge, Danville, Pa., Rev. J. N. Bauman, supply pastor. Additions in St. John's by confirmation, 5; re-profession, 1; 3 children were baptised. Offering for benevolence, \$88.72.

The 7th annual banquet and commencement exercises of the Williamsport School of Religious Education were held Apr. 24, when 8 students received diplomas. Rev. W. C. Rittenhouse, pastor of the Reformed Church, is the director of the School. This community school is one of the foremost in the country. One of the graduates took 14 courses.

A special Young People's Service was held in St. Paul's Church, Bethlehem, Rev. George A. Bear, pastor, on April 15. The service was shared by the young people of other Churches of the community. The speaker was Miss Catherine A. Miller, Director of Young People's Work, who spoke on the subject "The Quests of Youth."

The basketball team of Grace Church School, York, Pa., Rev. Irwin A. Raubenhold, pastor, won the championship of the S. S. League for the second successive year. At the banquet tendered the team by the League they were awarded the Haines Trophy which must be won 3 times for

permanent possession. Practically all honors were taken by the team.

The officers of the Spiritual Conference to be held at Lancaster July 30th to August 3rd announce that Rev. E. A. G. Hermann will have charge of the Bible study this year and that his subject will be, "The Problem of Suffering and the Book of Job". We do not see how ministers and laymen can well refuse the invitation to attend after this announcement of so significant a subject to be discussed by one so peculiarly fitted to do so.

A Church nursery has been opened during the morning service hour at Christ Church, Bethlehem, Pa., Rev. W. H. Bollman, pastor. This innovation satisfies a much-felt need expressed by parents who desire to worship together and have not been able to do so because of the care of small children. Mr. Warren Kiehline, the assistant S. S. supt., has charge of the nursery and finds no difficulty in finding young people who are eager to give their talent in this way and are glad to render service to their Lord.

A special Young People's Service was held in St. Paul's Church, Ridgely, Md., on Easter Night. The speaker was Miss Catherine A. Miller, Director of Young People's Work of the Reformed Church. Miss Miller led 3 conferences and gave a recreation demonstration at the Caroline County Young People's Conference on Easter Monday. Mr. W. Thomas Lockerman, member of the church at Ridgely, is the able president of the County Young People's Association.

The 52nd Annual Sermon and Memorial Service of the York City Fire Department was held in Trinity First Church, York, on Apr. 29, the pastor, Dr. Samuel H. Stein, who is Chaplain of the Department, preaching the sermon on the theme, "Living Dangerously." The service was held at 6 P. M. and the musical program was especially fine. The altar decorations were placed as a memorial to the 40 members of the Department who have entered into rest during the year 1927. One of these, Harold E. Strebig, met death in active service at a fire. Dr. Stein has been Chaplain of this Department for 19 years.

In connection with the preparation that is being made for the forth-coming Quadrennial Meeting, marking the twentieth anniversary of the Federal Council of Churches, information is being assembled as to the extent of church cooperation conducted through interdenominational ministers' organizations. Every minister who reads this paragraph, who is a member of an interdenominational ministers' organization, is requested to send to Secretary John Milton Moore, 105 E. 22nd Street, New York City, the names and addresses of the president and secretary of the organization with a brief statement of the inter-church activities in which it engages.

By special request Miss Catherine A. Miller repeated for the largest Luther League in America, the League of Christ Lutheran Church in Baltimore, the address "Something Hidden" which she had made

at the Maryland State Sunday School Convention in Baltimore. Miss Miller reports that at the regular evening service of the Church there are so many present that a special traffic officer is detailed to direct the parking of automobiles which cover several squares, parked as closely as possible. This is a downtown Church with most of the members living from 6 to 10 miles away and offers no spectacular stunt features to draw the people. They are drawn simply by the beauty of the service and the message of the sermon.

Preceding the Easter Communion 4 evening services were held at each of the 2 congregations of the Pleasant Unity Charge, Rev. S. H. Dietzel, pastor. Offerings: St. Paul's, \$123.83; St. Luke's, \$126.66—both for Apportionment. In addition, St. Paul's gave for current expenses, \$51.60. Additions: St. Paul's, confirmation, 6; adult baptism, 2; 2 children baptized. St. Luke's, confirmation, 3; adult baptism, 3; 6 children baptized. During the past year 24 children were baptized by the pastor. All Communion services were well attended. The Church is passing through a financial depression period owing to the fact that many of the members are out of work because of the H. C. Frick Coal & Coke works being idle.

The 2nd commencement in the 5 years history of the Community Training School of Religious Education of York City and county was held on April 12, in Memorial Church, Rev. Dr. E. O. Keen, pastor. The 11 graduates represented 10 different Churches. The commencement exercises were in charge of Dr. Keen, dean, assisted by Rev. Dr. Samuel H. Stein, Rev. Dr. A. S. Fasick, and the address of the evening was delivered by Dr. George W. Richards. Preceding the exercises 65 persons attended the banquet given in honor of the graduates, the faculty, former students and invited guests. Addresses were given by Dr. George E. Hotzapple, Rev. Drs. Stein, Fasick and Keen. The special musical program was in charge of Mrs. Catherine Chronister.

A very successful Young People's Institute was held for the central section of North Carolina at St. John's Church, Kannapolis, (Rev. Lee Peeler, pastor), on April 27 and 28. The faculty included Rev. John Myer, newly appointed Professor of Religious Education for Catawba College, Rev. Odell Leonard and Miss Catherine A. Miller, Director of Young People's Work. Rev. Banks Peeler of Salisbury was chairman of the Institute Committee. In spite of inclement weather a large number of young people attended the Institute, voted unanimously to form a permanent Young People's Association, completed that organization and elected officers, Miss Josephine Safrit of Granite Quarry was elected President.

The annual meeting and banquet of the Clever Men's Bible Class of Christ Church, Hagerstown, Md., Dr. Conrad Clever, pastor, was held on Apr. 26, with 145 present. The following officers were elected: president, S. M. Horst; vice-president, John E. Keller; treasurer, S. G. Deitrich; assistant treasurer, J. M. A. Healey; Secre-

tary, A. O. Hoch; assistant secretary, W. J. Baker; librarians, Harry Thomas, Lester and Lee Edwards; teacher, Dr. Clever; assistant, R. Paul Smith. The secretary reported an average attendance of 87 for the last year, a total attendance of 1387, an enrollment of 205. The speakers of the evening were Rev. Charles D. Shaffer, of Frederick, Md., and the pastor. Music was rendered by the male quartet, consisting of B. M. Helm, Carlton Helm, J. Gratton Mason and Prof. C. M. Cassel, and by the S. S. orchestra.

The activities during the Easter season at Boehm's Church, Blue Bell, Pa., Rev. Edwin R. Cook pastor, were many and varied. The Sewing Circle enlarged the basement at a cost of nearly \$1,000. At their spring chicken dinner over 600 persons were fed. A congregational fellowship dinner was served Apr. 11 to about 150 persons; the 2 ladies' societies prepared the food furnished by the Consistory. An enjoyable literary program was presented by the young people after the meal, and the rest of the evening was spent in getting acquainted with the 36 new members received during the year. On April 10 the Ladies' Mite Society served supper to 12 ministers, of different denominations of the Ambler branch who met in the Reformed Church for their monthly session. 100 mothers and children participated in the children's Easter entertainment and party on Apr. 7. Holy Communion was given on Easter morning to 176 persons. In the evening the program included numbers by the S. S. children and a pageant, "Crown the Risen One", presented under the direction of Miss Mable Walton. Rev. John H. Poorman preached on Apr. 15, in the morning service which was given over to the W. M. S.; 6 were confirmed at this service. In the afternoon the spring rally of the upper North Penn Branch of Christian Endeavor was held in this Church with about 175 persons representing 5 Senior, 2 Intermediate and 4 Junior Societies. President William Anders was in charge and the music was in charge of Mr. William Walton, Jr., assisted by Miss Anna Moore. The devotional exercises were taken care of by Mr. Herbert Weber, president of the Norristown branch, and Rev. H. E. Harner. Vocal selections were rendered by Miss Margaret Walton and Clement DeBuist with William Walton. New officers are: president, Wilbur K. Seipt, Lansdale, R. F. D., a member of Lowamencin Schwenkfelder Society; Finance Chairman, Rev. E. R. Cook, Blue Bell; Floating Chairman, Mrs. Harvey Jones, Bohem's; all offices were filled except Lookout, Quiet Hour and Tenth Legion. The new officers were installed by Rev. H. E. Harner. A very "peppy" lecture, entitled "Breaking

Through to Leadership", given by Rev. Dr. William E. P. Haas, district supt. of the Phila. M. E. Conference, will long be remembered for the forceful way of relating facts and the resulting challenge. The apportionment has been paid in full.

The Dover Charge, Pa., Rev. J. Edward Klingaman, pastor. Holy Communion was celebrated in Shiloh, Dover and Salem Churches in Jan., with 2 accessions at Shiloh and 3 at Salem. A week of services was held in each congregation. On Lincoln's birthday the pastor preached to the Keystone Patriots in York. On Feb. 24 Salem and Dover Missionary Societies united in a World Prayer Day service when the pastor delivered an address. The C. E. Societies of Dover held their annual anniversary on Mar. 4 when Mr. Johnson, from York, delivered an address; a fine program was rendered. On March 14, the pastor preached a lenten sermon in Dillsburg Church, and on Mar. 30 he delivered the address at the annual anniversary of the York Lodge of Modern Woodmen of America. Spring Communions held in each Church. At Salem a mother and 2 sons were baptised and confirmed, 1 adult was confirmed and 2 received by letter. At Dover 2 were received by re-profession. Dover's Apportionment of \$308 was paid in full in Jan. even though \$1,800 was paid in November for the renovation of the Church. Salem's Apportionment of \$1,285 is completed, and Shiloh's Apportionment of \$569 still lacks \$65.93 of being completed. Shiloh at Christmas gave \$13.55 for the orphans; on Foreign Mission Day, \$17.70; on Near East Relief Day, \$131.34 (of which \$25.50 came from the Lutheran congregation), when Rev. James C. Hazelton was the speaker. Dover contributed on Foreign Mission Day, \$15.42; on Anti-Saloon Day, \$74.43, when Rev. S. M. Short presented the picture, "Lest We Forget"; on Near East Relief Day, \$73.08; Salem gave on Foreign Mission Day, \$28.65; Near East Relief Day, \$177.22 (of which \$42 came from the Lutheran congregation), this amount is increased by one member giving an additional \$100 each year. The Men's Missionary Society of Salem contributed the \$35 for the apportionment to Catawba College. The W. M. S. of Salem sent \$30 to support their student in Japan. Salem gave \$43.31 and Dover gave \$26.68 to the orphans. Shiloh gave \$2, Salem, \$3.50, and Dover, \$.85 to the Mount Alto Sanatorium. The play, "Mother Mine" has been given by the members of Dover in 7 different towns and still invitations are being received to present it. The S. S. orchestra accompanies the play and has also received high commendation. The pastor will celebrate his 20th anniversary in the Gospel ministry in May.

of Home Missions, delivered the address. Greetings were brought by the other Reformed ministers of Detroit, viz.: Rev. C. A. Albright, Grace Church; Rev. P. T. Stoudt, Dexter Boulevard Church; Rev. M. Toth, Hungarian Church, and Rev. Nor-

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man Dittes, First Church. The dedicatory service was in charge of the pastor, Rev. F. W. Bald. Dr. DeLong preached again at the evening service. The dedicatory services were continued through the week as follows: Monday, Community Night. Address by Mr. John W. Reid, Commissioner of Public Works. Tuesday, Recreation Night, with gymnastic exhibition and athletics under the direction of Miss Rachael Kennard, of the Department of Recreation. Wednesday, Young People's Night. A large number of the young people of the community, regardless of Church affiliation, attended. Thursday, Church Night. The pastors of the neighboring Churches assisted in this service. The sermon was preached by the Rev. Thomas R. Thoburn, pastor of Trinity M. E. Church, of Highland Park, Mich. Friday, Educational Night. This was a rally of all the educational interests of the community. Greetings were brought by the principals of the different schools in the community. The principal address was made by Prof. Guy Bates, District Principal.

Trinity Church is a Mission about 11 years old. It is one of the outstanding Missions of our denomination. During these years it has had one pastor, the Rev. Frederick W. Bald. Both Mr. and Mrs. Bald have lived their best into Trinity Church. Today they have a Church School enrollment of 700 and a congregation of 260 members. For a number of years Trinity Church realized that their equipment was inadequate to meet the needs, especially so since the Detroit Council of Churches assigned the community around Seven-Mile Road and Charleston Avenue to Trinity Church. To meet these needs this Community House was erected at a cost of \$42,000. This includes the furnishings. Seldom does a congregation get so much for the money as did Trinity. It shows good management on the part of Mr. Bald and his associates.

The Community House occupies a lot 45 x 100 feet. The first floor contains the gymnasium with all its appointments. This can also be used as an auditorium with a seating capacity of 500. The second floor has 3 large class rooms, Church parlor and Church office. On the third floor there are

DEDICATION OF COMMUNITY HOUSE OF TRINITY CHURCH, DETROIT, MICH., THE REV. F. W. BALD, PASTOR

Sunday, April 22nd, was a great day and a high day in the history of Trinity Reformed Church, Detroit, Mich. On that day the Community House, erected during the last year, was dedicated. This building was dedicated to the fourfold purpose of Education, Recreation, Social Activity and Religion.

At 9.30 A. M., the Church School assembled in the social hall on the first floor of the new building. Brief addresses were made by different officers of the school. The attendance at this session was 425. At 11 o'clock the congregation assembled in the Church auditorium, at which time the sermon was preached by Rev. Wm. F. DeLong, D. D., Field Secretary of the Board of Home Missions.

The dedicatory service proper took place at 3 P. M., in the new building, when Dr. Charles E. Miller, President of the Board

VOCAL SOLOS FOR CHILDREN'S DAY

No.	Title	Composer	Price Each
16547.	Children of the Heavenly King.....	(R. M. Stults).....	\$0.40
17222.	I Think When I Read that Sweet Story of Old (A. W. Lansing).....		.40
22546.	That Sweet Story.....	(Anna Priscilla Risher)....	.35

ANTHEMS FOR CHILDREN'S DAY

10277.	Saviour, Like a Shepherd Lead Us.....	(P. Sair).....	.10
10442.	Shepherd of Tender Youth.....	(F. H. Brackett).....	.10
10150.	Suffer Little Children.....	(R. M. Stults).....	.05
10814.	That Sweet Story of Old.....	(G. N. Rockwell).....	.12
10972.	That Sweet Story of Old.....	(R. M. Stults).....	.10

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1505 Race Street, Philadelphia, Pa.

5 class rooms. Some of these will be used as boys' and girls' club rooms. With this equipment Trinity Church is now in a position to serve the community and carry out its one aim, viz., the development of Christian character.

A year ago the congregation called Mr. Ellis W. Hay as the Director of Religious Education. Mr. Hay is very popular with the young people and is doing a fine piece of work. The complete plant, together with the work that has been done in the community, is a lasting monument to Rev. and Mrs. Bald. Seldom is a minister privileged to see so much fruit as the result of his labors. The week before dedication the congregation raised, in the community, in cash and pledges, \$15,000.

MIYAGI COLLEGE MAKING HISTORY

The Imperial Department of Education of the Japanese Government, on March 24th, granted to the graduates of the English Course in Miyagi College the **privilege of securing high school teachers' licenses without examination.** That this is a privilege of as great import as it is difficult to obtain may be appreciated by the fact that no other girls' school north of Tokyo, either private or public, now possesses it in this branch of study. It is also remarkably liberal on the part of the Government that it allows exactly the same amount of Bible to be taught in the college as before.

Several years ago, when we first approached the Department on this question, we did not get much encouragement, but last September we filed a formal application, and at the same time began to revise our regulations and extend our curriculum so as to meet the requirements. In Febru-

ary of this year the Department sent two inspectors from Tokyo to examine the graduating class in English, inspect the general equipment of the school, and investigate into the qualifications of the teachers in this course. The result of this thorough-going inspection was evidently favorable to our college. Just two days after this examination was held, the Minister of Education—a full member of the Cabinet—came to Sendai on some official business, but he graciously took time and trouble to visit Miyagi College. He was generous in speaking words of praise for the work that is being done in the school. The representatives of the Department, after seeing our equipment, went so far as kindly to suggest that we apply for similar privileges in our Domestic Science and Music Courses. We hope to follow this advice at the earliest possible date.

This new recognition will mark a distinct epoch in the history of Miyagi College. The status of the college before the Government is very definitely raised by it, and the reputation of the institution immensely enhanced. The graduates of the English Course will be enabled throughout life to secure teaching positions more easily and at higher salaries, both in Government schools and in private institutions. Above all, new opportunities will be created throughout the length and breadth of Japan for disseminating the spiritual ideas that are being taught in Miyagi College.

There is profound jubilation here among teachers, students, patrons, and well-wishers of the school, and I doubt not in the least that similar emotions will find ample expression among the many friends of the college in America.

—Allen K. Faust.

Sendai, Japan.

the object of that love, in a new light.

This God may be seen in nature. There His wonder and might are manifested. He had also revealed Himself in history to the mind and heart of man. That revelation reached glorious heights in the great prophets. Only the ignorant or the prejudiced will maintain that in the Old Testament God reveals Himself only as the mighty sovereign who must be obeyed or as the stern taskmaster who must be feared, but never as the gracious Father of all mankind.

Nevertheless, in the Christian revelation even the splendor of the Old Testament is surpassed. In Christ we see God as supremely lovable. We see it, not so much in new teachings about God, as in the life of Jesus. In Him God has come nigh us full of grace and truth. And when men come to the Father through Christ they love Him, not in obedience to an external law, but in spontaneous filial love.

Much of our current teaching about God still misrepresents Him. We stress certain elements of His divine nature, such as His justice, His law, or His power, which are, indeed, essential, but we neglect the supreme truth that all of them are the attributes of His love. That is central in God. It is love that is holy and just and powerful; not holiness or justice that, somehow, bestows unmerited love upon rebellious subjects and worthless servants. We still need to ask Jesus to show us the Father that we may preach and present Him to men as their Christlike creator and friend.

Note, also, how we are to love God, according to Jesus' teaching. He bids us love Him with heart, soul, mind, and all our strength. One may well call this a scientific analysis of love, though nothing was farther from the mind of Jesus than to dissect and label the various aspects of love scientifically. But heart, soul, mind and strength are an apt summary of the whole man. There is not a faculty in man that is not taxed and purified and ennobled by our love of God. Reason and emotion, conscience and will, the material and the spiritual parts of our human nature, all are redeemed by Christ and enlisted in our love of God. All the factors and forces of our personal life are needed to express and to fulfil it.

Now the forces that sway us are, mainly, three—feeling, mind and will. Our love of God, then, must be, not merely emotional, but rational and moral as well. And it is no small gain for religion to realize that this love which God demands of us does not set a man at strife within himself. It does not stultify his mind, nor crush his will any more than it starves his emotions.

Our deepest emotions may enter freely and fully into our love of God. That has always been recognized and requires no commentary except, perhaps, the counsel of moderation. Sometimes religious sentiment becomes sentimentality. Loving God "with all thy heart" still imposes certain restraints on our speech in sermon, song, and prayer. There is a difference between fellowship with God and familiarity. There is a golden mean between dead formalism and perfervid revivalism.

But the will and the mind must enter into our love of God, no less than the heart. That means that it should find expression in good deeds and in rational thoughts as well as in rapturous emotions. Men have sometimes failed to emphasize, or even realize, these aspects of our love of God. In the name of this God of love they have done things that were wrong and they have resisted things that were true. There have been bitter persecutions of "heretics" and futile opposition to science. We are happily being delivered from such misconceptions of religion. We are beginning to see that a good life and an alert intelli-

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Sunday after Ascension, May 20, 1928.

Jesus Teaching in the Temple
Mark 12:13-44.

Golden Text: He taught them as one having authority. Matthew 7:29.

Lesson Outline: 1. The Love of God.
2. The Love of Man.

The events of our lesson took place on Tuesday of Passion Week. It was a day of controversy. All the enemies of Jesus united in attacking Him. Their weapons were crafty questions, and their aim was "that they might catch Him in talk." They hoped to discredit Him before the people. But Jesus was more than their match. His answers to their catch-questions pierced to the core of truth. They convinced the sincere, and they covered the insincere with confusion.

This clash of wit and wisdom began with a political question (12:14-17), "Is it lawful to give tribute unto Caesar, or not?" His question raised a perplexing dilemma, from which escape seemed difficult. Apparently Jesus' only choice lay between disloyalty to His people and treason against His sovereign. But He met the issue squarely by setting forth a great principle of truth.

Then a scribe approached Jesus with a religious question. This biblical scholar asked, "What commandment is the first of all?" The Master recognized his sincerity in the reply, "Thou art not far from the Kingdom of God." This question arose from a genuine perplexity. There were hundreds of precepts and pro-

hibitions. Arbitrary distinctions were between the greater and lesser laws, quite independent of their religious value. Thus, the injunctions of the rabbis concerning the tassels of ten robes were "great." To honor one's parents and to observe the rules of ceremonial purification were equally important and had an equal reward.

Jesus solved the problem of the perplexed scribe by reducing all the commandments to two, and by making the fulfilment of these two the sum and substance of true religion.

I. The Love of God. "Jesus answered, The first is this, Hear, O Israel; The Lord our God, the Lord is one: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

This was not a new answer, strictly speaking. It was written in the Old Testament (Deut. 6:5; 10:12). Every devout Jew recited these great words twice daily. Written on parchment, he wore them in his phylacteries during prayer. But, though old, the Jews had never apprehended the surpassing greatness of this supreme commandment. They gave it formal recognition, but not practical obedience. In their religious practice they confused the tithing of worthless herbs with mercy and justice. They had lost their sense of proportion in religion. They magnified trifles and they neglected the essential things. Jesus restored the lost emphasis by making love of God the paramount commandment.

But He did more than that. He is never a mere repeater or restorer. He does not destroy the old, but He fulfils it. He fills the ancient commandment of love with a new meaning because He shows us God,

gence are as important elements in our love of God as exultant emotions. No truth can conflict with our love of God, whether it be written in the Bible or recorded in nature or in history. No kind of goodness ever runs counter to it, whether it be in the Church or outside its pale. To love God with all our heart and mind and strength means to praise Him, to know Him, and to serve Him.

II. The Love of Man. The second great commandment is to love man. Jesus said, "Thou shalt love thy neighbor as thyself." This law, also, was found in the Old Testament (Leviticus 19:18), and the Jews recognized its greatness. But, like the former law, it was sadly neglected in religious practice.

And just what does it mean? Jesus teaches us that our neighbors are our fellowmen. Are we, then, to love all mankind with the same kind and degree of love? In order to fulfil this great law must we love everybody as we do our nearest and dearest—the black, white, and yellow races; the foolish and the wise; persons near and far, known and unknown?

Two things may be said in reply to such questions. In the first place, there is but one kind of true love. And that love we Christians owe to the whole wide world. Only, be it remembered, that love is not primarily an emotion, a sentiment, but a personal attitude towards mankind involving mind, heart, and will. It is a consecration to the highest good of all men, which is not primarily nor necessarily their physical pleasure or their material welfare. That love is patterned after the divine love, for thus God loves, and it is also born of it, for no man is equal to that great task unless he has been made a new creature in Christ Jesus. We love ourselves. We seek our own supreme good at the expense of our neighbor. That old man in us, with his selfishness, must die. We must be born anew to keep the great commandment.

But, in the second place, we must recognize that the providence of God has placed us in certain definite spheres of life. We are children, parents, lovers, friends, citizens, workers, employers. In these concrete relationships the general love we owe all men must assume specific forms. And it is in the exercise of these specific forms of love, in the home, the shop, the social group, that we develop our capacity for loving all mankind. By making it the supreme aim and ambition of our lives to promote, in every way, the highest good of all those with whom we are in daily contact, we keep the commandment of love. By being faithful parents, obedient children, loyal friends, honest merchants, just employers, true workers, Christian citizens, we do most for the extension of the law of brotherly love to the ends of the earth.

THE CHRISTIAN ENDEAVOR TOPIC By the Rev. Charles E. Schaeffer, D. D.

May 20. How to Train for Larger Leadership. Numbers 27:15-23.

The great need of the world is an adequate leadership. This is true in every department of human life. Where the leader is wanting there the work halts and hesitates. In the realm of politics the American nation is today concerned about the choice of its leaders during the next four years. Of such momentous importance is this proper choice that men are willing to put not only hundreds of thousands of dollars, but also time and effort into the same. In no sphere of life, however, is the need for adequate leadership more apparent than in the Church. If the Church lags, if it has no constructive and compelling program, if it fails to rally its members to its great unfinished task, it is because there is a dearth of proper leadership.

In this matter of leadership as in most everything else, it is **quality** rather than **quantity** that counts. Henry Drummond some years ago brought back with him from the students of Japan the following request: "Send us one \$6,000. man rather than ten \$2,000. men." Good leaders are few and far between. They seem to shake hands across the centuries. There is always room for a good leader and if he possesses qualities of leadership he will likewise find a place to exercise his powers. He will always have those who are willing to follow. But a stranger they will not follow. A good shepherd the sheep will always follow. A leader must be willing to pay the price of leadership. This involves hard, honest toil and patience and perseverance, a sense of loneliness, subjected to criticism and rebuke, but the leader must go on because he has a purpose true and must dare to make it known. He must always be ahead of his followers and yet not parted from them.

Leadership is very largely a matter of personality. The reason we have such inadequate and incompetent leadership is because of the weakness of personality on the part of so many people. Personality is in one sense a gift, in another it is an achievement. One can cultivate a strong personality. It does not depend upon wholly external appearances, not upon material possessions, but it is a matter of the soul, of the mind, of the heart. It is a quality of character.

Leadership, therefore, requires a vast amount of proper training. This training must begin at an early period. Someone has put it a hundred years before the leader is born. A great deal of it certainly is a matter of blood and breeding. It must be instilled in childhood and during the period of adolescence. Plato long ago, before the days of religious education, said, "The most important part of education is right training in the nursery." It is seldom that a great leader in any walk of life arises who did not have a good training during the most plastic and impressionable period of life. Here is where the responsibility of parents comes in. Dr. S. M. Cavert, of the Federal Council of the Churches of Christ in America, in his interesting book, "Securing Christian Leaders for Tomorrow," said, "The rock bottom requisite for securing recruits for Christian life work is the conversion of parents to genuinely Christian living." It is, therefore, during this early period in life that the training for leadership in the Church must begin.

But then when a person enters into the place of leadership he wants to continue his training for larger and better leadership. There are several rules that must be observed.

First—Assuming larger responsibilities. There are some young people who shrink from assuming responsibility because they fear they will not be able to measure up to the same. Responsibilities and duties develop capacities. Hard tasks do not crush but cultivate abilities. We should never shrink from assuming responsible tasks. The reward of hard toil is always ability to do harder work. Fidelity in little things makes us capable of doing big things. Therefore, shun not the struggle. Be strong and if you show your worth in one worthy enterprise you will be qualified to enter upon a larger one.

Second—Rendering a larger service. We learn to do by doing. If we sit complacently by and let others do the work that waits to be done we shall never rise into any place of leadership. Sometimes it will be necessary for us to do the small and menial tasks. The leader usually begins at the bottom of the ladder. He must know how to do the smallest job as well as the one of greatest importance. There are some people who always com-

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plain that they must do too much. They are like Peter. When Jesus had commissioned him to his task he wanted to know what John, who stood by his side, was to do. Many young folks never rise into leadership because they are always afraid they are doing more than some others. We must be willing to render the larger service. We must be more intent on our duties than on our rights. People always want to stand up for their rights. If they were as much concerned about duties as they are about rights they would fare far better and the people of the world would be more at peace with each other.

Third—Sensing the task and deepening our conviction in it. The leader must know the way. He must understand the task which is to be accomplished and he must have an all-compelling conviction in it. He must throw himself into his task with an abandon, an unselfishness which will prove contagious. Unless he does this he can never qualify for leadership. He himself must know more and be able to do more than any one of his followers. Consequently, training for larger leadership implies devotion, study, consecration, persistent effort. This is not accomplished over night. It sometimes involves a long process. It requires sweat of brain and strain of heart.

Fourth—Availing oneself of opportunities. There are many opportunities open for young people to qualify themselves for more adequate leadership. There are many gatherings of young people where future leaders are being trained. There are schools and colleges, summer camps and conferences where young people gather and where under the contagion of example and contact of personality and under the influence of great teachers they get a larger vision. Their horizons are pushed back. They get a grasp of the work and a grip on themselves which is truly invigorating. Sometimes when young folks go to such leadership training conferences they come back all aglow and their spirit proves contagious, their influence leavens the whole lump of the congregation in which they labor.

Above all the leader, like Joshua of old, must be a man of faith, a man after God's

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own heart, one who has an absorbing passion for God and an unbending enthusiasm for humanity. As J. G. Holland puts it, "God give us men! A time like this demands

Strong minds, great hearts, true faith, and ready hands;

Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And condemn his treacherous flatteries without winking!

Tall men, sun-crowned, who live above the fog

In public duty and in private thinking;

For while the rabble, with their thumb-worn creeds,

Their large professions and their little deeds,

Mingle in selfish strife—lo! Freedom weeps,

Wrong rules the land, and waiting Justice sleeps."

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The Home Office has been busy during the past weeks preparing for the celebration of the coming Mothers' Day. 32,000 copies of the "Phoebe Home Messenger" have been sent to the parishes of the Eastern Synod and more than that number of the special envelopes for the Mothers' Day offering have been mailed to pastors and others. The Home is depending in a large measure upon this offering for the funds necessary for maintenance. The propriety and the profit both to worshipers and to the Home is generally recognized.

This is the 5th year that special Mothers' Day offerings have been lifted for the support of Phoebe Home. The first year but 20 parishes participated in the offering. Last year over 100 of the parishes of the Eastern Synod participated in this special offering. There will be many others joining in this offering this year.

The special envelope makes provision, besides a cash offering, for the enrollment of both Patrons of the Home and Auxiliary Members through the Mothers' Day offering. The Auxiliary Membership fee is \$1. This amount placed into the Mothers' Day envelope properly marked with name and address will enable us to enroll such person as a member of the Auxiliary. For many of our people such an offering looks attractive. There should, and there probably will be, members of the Auxiliary in every parish. Others will prefer to enroll as Patrons by making a

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It is desirable that the people of the Eastern Synod generally should be thus vitally connected with this institution. In this way this charity becomes more fully their own, and they will more completely realize its blessings.

News of the Week

Mrs. H. W. Elson

Donations to the endowment fund for the 6 American Colleges in the Near East now total \$9,200,000 of the \$15,000,000 needed to place those schools on a self-supporting basis, it has been announced recently by the executive committee.

Every precaution was being taken April 24 to avert disaster as the crest of the most devastating flood in many years bore swiftly down upon the flat coastal lands of Georgia, Alabama and Northwestern Florida. In the upper plains the damage done by the floods will reach millions. 4 lives have been taken.

The Samuel Finley Breese Morse Gold Medal of the American Geographical Society has been voted to Captain George H. Wilkins by the Board of Directors of the

society in recognition of his explorations in the Arctic, and particularly his flight from Point Barrow to Spitzbergen. It was the first award of the medal, which is the highest honor the society confers. Dr. John H. Finley is President of the Society.

Floyd Bennett died of double pneumonia in Jeffrey Hale Hospital at Quebec April 26, while on his way to rescue the Bremen crew from Greenly Island. He was to be 2nd in command of Byrd's expedition to the South Pole. He had been with Commander Byrd on his North Pole expedition and was one of the great aviators of the country. He had been awarded the Distinguished Service Medal of the Navy, the Congressional Medal of Honor and had been promoted to the rank of machinist, U. S. N. A naval guard of

honor met the body at the station at Washington, hence it was taken to the Arlington National Cemetery to be buried within 100 feet of Rear Admiral Robert E. Peary. Full military honors were given the flyer's remains.

The Bremen was abandoned temporarily at Greenly Island. Its crew of 3 proceeded April 25 toward New York in the Ford relief plane piloted by Brent Balchen. April 30 they were given a triumphal welcome in New York City, and May 1 Washington greeted the ocean fliers. They received the flying crosses awarded to them by Congress from President Coolidge.

Defeating all attempts to interfere with the presence of marines in Nicaragua, the Senate April 25 passed the naval appropriation bill of \$363,000,000. 19 Democrats upheld the President in the Nicaragua issue and 33 Republicans. The Norris Amendment denying use of naval funds for armed election patrol was defeated 22 to 52.

Dr. Walter F. Seymour, superintendent of the Presbyterian Board of Foreign Missions Hospital at Tsining, southeastern Shantung, was shot to death by a Chinese soldier on April 16. Tsining is believed to have been captured by Nationalists on that date. Mrs. Seymour and other missionaries are believed to be safe.

A movement for the union of the Methodist Episcopal and Presbyterian Churches, whereby about 17,000,000 Church members and hundreds of millions of Church property would be affected, has been revealed. The proposal for the union of the two Protestant denominations will come officially before the supreme bodies of each group in May.

The United States led all countries in the number of "calamities" in the past 3 years, according to statistics prepared by the International Union for the Relief of Disasters, a body organized by the League of Nations. These figures include only such as earthquakes, volcanic eruptions, floods, cyclone, tidal waves, famines and fires. The record for the three years ended last December give the United States 76, Italy 64, Japan 57, Spain 48, Germany 37, France 34, Yugoslavia 30, Russia 28 and Great Britain 25.

Representative Martin B. Madden, of Illinois, chairman of the Appropriation Committee and a member of the House since 1905, died of a heart attack April 27 in his office at the Capitol.

Twenty-five bronze medals were awarded and money grants aggregating \$21,000 were made at Pittsburgh April 27 by the Carnegie Hero Fund Commission in recognizing 25 heroic deeds. Among those honored was a girl and a woman.

The reservations embodied in the French draft of a treaty for outlawing war were surveyed publicly by Secretary Kellogg April 28 in a speech at the annual dinner of the American Society of International Law held in Washington. Present were Paul Claudel, the French Ambassador and Charles Evans Hughes, former Secretary of State, who acted as toastmaster. Mr. Kellogg holds the French reservations no bar to accepting anti-war compact and that the League and Locarno ties are strengthened. The French Ambassador welcomed the idea of France and the United States, so long traditional friends joining hands against war.

The final revised statistics of the earthquake damage in the Balkan Peninsula report 103 dead, 672 injured, 13,800 houses totally destroyed, 18,300 partially destroyed and 142 cities, towns, villages and hamlets wrecked. April 28 marked the close of a week of almost unbroken disturbances.

The mounting death rate among Civil War veterans reduced the number in March to 79,300 pensioners, a total of 1,283 having died last month, the Pension Bureau has announced.

After 7 years of service as a Judge on the Permanent Court of International Justice, John Bassett Moor, noted American authority on international law, has resigned. Mr. Moore will devote his entire time completing a huge treatise on international law, on which he has spent 42 years of labor. The treatise, which will comprise 75 volumes, will deal with the history of arbitration and conciliation since the earliest times.

Nation-wide observance of May 1 as Child Health Day was urged by President Coolidge in a proclamation April 28.

Announcing the results of a census of State and Federal prisons and reformatories for 1926, the Department of Commerce reports that the population of American prisons is increasing at a greatly faster rate than the population of the country as a whole.

Methodists from all parts of the world are going to Kansas City in May for the quadrennial conference. 75 visitors are expected. Many important Church questions will be decided.

The Institute of Pacific Relations will hold its next official conference in the ancient city of Kyoto, Japan, November, 1929.

The discovery of the Sandwich Islands by James Cook in 1778 will be commemorated Aug. 15 to 20 by the residents of the Territory of Hawaii.

The Turkish schoolboy is to learn our alphabet instead of the Arabic. This is the latest enactment of the Turkish Parliament for Westernizing Turkey. 15 years will be allowed this nation of 14,000,000 to accustom itself to the new letters before the use of them becomes obligatory.

France has indorsed Premier Raymond Poincare and his policy of stabilizing the franc by assuring him a majority of at least 100 in the next Chamber of Deputies.

Colonel Lindberg took the "Spirit of St. Louis" on its last flight April 30. He left St. Louis for Washington where the ocean-spanning monoplane will be placed in the Smithsonian Institution for exhibit with other history-making airplanes. Colonel Lindbergh is planning another flight to Europe. He intends to fly the northern route and in several stages. When in Europe he will continue his ambassadorship of good will.



Distinguished Flying Crosses will be presented by the President to 6 distinguished foreign fliers under the terms of a bill passed by the House April 30. It has already passed the Senate. The American aviation decoration will be given to the Bremen crew, the 2 French fliers, and to the Italian, Colonel de Pinedo.

SCHOLARSHIPS, LOAN FUNDS AND MEMORIALS

Institutions of learning in America are continually seeking larger and larger endowments. Very little, comparatively, is heard about scholarships and loan funds which are intended primarily to aid young people to secure an education. Catawba College is willing to receive in its present campaign, and to apply on quotas, funds received for scholarships or student loans.

The Harmon Foundation of New York has financed an exhaustive study of the whole field of student help and they reached the conclusion that the best thing to do for young people is to loan them the money they need under certain terms.

Catawba College considers the terms of administration of the Harmon Foundation's loan funds to be as nearly as possible, ideal. They provide for the payment after graduation, of stated installments with interest at 6% from the date of loan.

If a gift of \$1,000 were made for loan funds to be administered in accordance with the plans of the Harmon Foundation, it could be made to aid two students every year with loans of \$100 each. These loans to be secured by the scheme worked out by this Foundation known as the "Group Guarantee." In twenty-five years this \$1,000 gift would have made possible loans of \$100 each to nearly one hundred students and at the end of that time the \$1,000 fund would by its own earning, have increased to over \$4,000. In a hundred

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years the fund would have grown to a very large sum and many hundreds of young people would have been helped to prepare themselves for useful and happy lives.

The \$1,000 would also endow a scholarship of which \$60 would be paid to some worth student annually forever.

The College also will be glad to receive memorial funds for professorships, library alcoves, rooms, pipe organ, building, or for any other purpose.

Now is the time for those in our Church who wish to take a part in the work of extending the Church in the Southland to identify themselves with this work by making some gift along the lines suggested.

Those who are interested, should write to President Elmer R. Hoke, 314 Commonwealth Building, Harrisburg, Penna.

OBITUARY

MRS. WILLIAM H. BRONG

Mrs. Wm. H. Brong, nee Clara H. Leidy, was a descendant of Rev. John Philip Leidy, a Reformed missionary sent to the U. S. from Holland. She was born February 9, 1873, at New Haven, Montgomery Co., Pa., baptized April 11th, 1873, by Rev. L. J. Mayer, and confirmed in 1888 by Rev. Joseph Peters in the Falekner Swamp Reformed Church. On January 1st, 1900, she was married to Rev. William H. Brong by Rev. George Roth and Prof. J. W. Knappenberger. God blessed the union with six children, 1 son and 5 daughters.

She was stricken with pneumonia, and after a brief illness entered into rest on April 17th, 1928. She reached the age of 55 years, 2 months and 8 days. She leaves to mourn her, her husband, 1 son, 3 daughters, her aged father, 1 brother, and many relatives and friends.

Brief funeral services were conducted from the parsonage at Pen Argyl, Pa., followed by a service at the Plainfield Church. The following clergymen took part in the services: Rev. F. W. Smith, of Gilbert, Pa., the boyhood pastor of the husband of the deceased, and Rev. A. F. Deitz, of Shamokin, a son of the Pen Argyl congregation. Addresses were made by Dr. C. A. Hauser, of the Publication and Sunday School Board, Philadelphia, a classmate of the Rev. Mr. Brong, and by Prof. E. E. Kresge, of Franklin and Marshall College, a close friend of the family of the deceased. Among the mourners which crowded the large Plainfield Church were a large number of clergymen.

The beautiful life of the deceased is her most abiding monument. She was an uncrowned queen among the noble band of women who grace our parsonages, a benediction to her husband and a self-sacrificing mother to her children, an inspiration in conduct and service to the congregations in the charge, a leader in the community of all that is good. She will be greatly missed, but her works will follow her, as those of her noble ancestry preceded her. Typical of her spirit were the last words to one of her daughters who hastened to her mother's bedside from her graduate work in preparation for her life's work, "This work for young people must go on." To the extent that parents pray and labor in such a spirit, the work of the Kingdom will go forward. "Well done, thou good and faithful servant."

—C. A. H.

BENJAMIN B. MYLIN

On Feb. 28, 1928, Elder Benjamin B. Mylin, a life-long resident of Willow Street, Lancaster Co., Pa., was called to his eternal reward, aged 92 years, 11 months and 15 days.

Funeral services were held in the Willow

Street Reformed Church, which was filled with relatives and friends of the well-loved and faithful member of the congregation which he helped to organize.

Father Mylin and his wife, Mary, who died Jan. 22, 1922, had been members of the Reformed Church at Conestoga Center, Lancaster Co., the Rev. A. B. Shenkle pastor. In time, however, Mr. Mylin concluded the time was ripe to organize a congregation at Willow Street. On Sunday afternoon, May 21, 1876, an organization was effected under the guidance of Pastor Shenkle. There were but 4 members, Benjamin B. Mylin and wife, Mary and Frederick Dagen and wife, Anna. Mr. Mylin was elected as elder and Mr. Dagen as deacon. But notice the heroic step which was taken on Friday evening following. The above 4 members with some friends who were present resolved to build a brick Church, 55x36 feet. On Jan. 28, 1877, the new Church, which is still standing, was dedicated. On May 21, 1926, the congregation celebrated its 50th anniversary. Father Mylin, the only one left of the original 4, was present and received many warm words of congratulation and was also presented with a beautiful bouquet of 50 carnations. A few years ago, due to cataract in both eyes, Mr. Mylin became totally blind.

A few weeks before his death the aged man fell down the stairway leading to the second floor and the shock sustained in this way had much to do to hasten his end. Lizzie, an only daughter, many years organist of the congregation, had been taking care of her aged father. One of the sons, D. Clayton, has been an elder in the congregation a number of years; the other son, B. Emlin, serving as deacon. The faith of the father is living on in his 3 faithful children.

—D. S.

ELDER HENRY SMITH

The death of Elder Henry Smith, a life-member of the Wapwallopen, Pa., Charge,

gave the community a saddened Easter, yet we who survive are by his death reminded anew of the sorrow and death of Him who said, we should not sorrow as others who have no hope. Our loss is Brother Smith's. He was highly respected in the community, a successful business man, and a blessing and benediction to his large family of children and grandchildren and a strong pillar in the Church. His body was laid to rest in the cemetery by the "Old River Church," that celebrated its 100th anniversary several years ago.

—E. W. S.

ELDER J. WM. KULP

Mr. J. Wm. Kulp passed to his eternal reward on Monday, April 2nd, at his home in East Vincent Township, near Spring City, Pa. He suffered for about five weeks as a result of an accident in which a team he was driving was struck by an electric line repair truck. He served as an elder of St. Vincent Church for a quarter of a century and for many years assisted the pastor at Communion. As a member of the Board of Trustees his advice and counsel were always valued. To mourn his loss, beside a host of friends, there survive a widow; a daughter, Mrs. Rudolph Grubb; and two sons, Irvin, a prominent business man of Spring City, also a deacon of St. Vincent Church, and a son, Harvey, at home. Mr. Kulp was for many years a reader of the "Messenger" and a well-known figure at the meetings of Classis and Synod. Funeral services were held from his late residence on April 5th and were in charge of his pastor, the Rev. J. G. Kerschner, who was assisted by a former pastor, the Rev. Carl G. Petri. Interment was made in the St. Vincent Cemetery. The consistory and various Church organizations passed suitable resolutions of respect. This is the third elder St. Vincent's has lost in the present pastorate of five and a half years. They are gone, but their good works will live! —J. G. K.

Dr. Hubert C. Herring, warns preachers not to read the new book entitled "Preaching Values in New Translations of the New Testament." This book is by Dr. Halford E. Luccock, contributing editor of the *Christian Advocates*, who has recently been called to Yale to teach the Divinity School students how to preach, in succession to Dr. Charles R. Brown. Now Dr. Herring's argument runs this way: "Dr. Luccock's book is too interesting. Preachers should confine themselves to stupid books. There is less temptation to steal."

Of course this warning is not intended to be taken seriously; it is meant to stimulate interest in a book that is full of "texts that crackle and sparkle" and literally "leap at you, each begging a sermon;" a book, in short, that illustrates the power which the new versions put into the hands of the preacher. It is "the pith and tang" of Dr. Luccock's comments which make it a treasure-house for those who preach. But there is nothing "cheaply sensational" about these texts, insists Dr. Herring; "they are sensational, but then the Bible is that!"

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